

Questions Of Research, Allegations, And A Mystic Philosophy

Introduction

Abstractions, The Way Of Pathei-Mathos, And The Modern World

The Imagined Emotionology Of Mr Henry

Christianity, War, Paganism, And Honour

Vindex, Homo Hubris, And Authenticity

In The National Socialist Writings Of David Myatt

An Establishment Orthodoxy

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Research, Primary Sources, And Pathei-Mathos

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Introduction

A compilation of five recent essays about the writings, life, and the mystical philosophy, of David Myatt, three of which essays - (i) *The Imagined Emotionology Of Mr Henry*, (ii) *Vindex, Homo Hubris, And Authenticity*, and (iii) *An Establishment Orthodoxy* - were written in response to items published in mainstream media: in the case of the first two by an academic publisher, and in the case of the third by a policy group funded by the US Department of Defense and its sibling the US Department of Homeland Security. ^{1}

The fourth essay, *Christianity, War, Paganism, And Honour*, concerns a neglected aspect of Myatt's post-2012 writings relevant to his mystical philosophy, dealing as it does with Myatt's views on the modern State, war, Catholicism, and 'good and evil' in the context of both Christianity and Islam. The fifth essay, *Research, Primary Sources, And Pathei-Mathos*, is by Myatt and is provided for context given that research using primary sources is germane to the other essays.

In regard to Myatt's mystical philosophy of pathei-mathos ^{2} it is profoundly apolitical and individualistic, for as he noted in his 2024 essay *Notes On War, Suffering, And Personal Judgement*,

"It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'.

A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos so that what is beyond this horizon is something we rationally, we humbly, we morally, accept we do not yet know and have not personally experienced and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy and pathei-mathos live within us manifesting the always limited nature, the horizon, of our own knowledge and understanding. That it is a failure to appreciate and understand this which continues the periodical pain, trauma, injury, grief, and death inflicted on individuals." ^{3}

Selann Ibotæ
2024

^{1} "As required by Section 902 of Public Law 107-314, the Assistant Secretary of Defense (ASD(HD)) is responsible for the overall supervision of the homeland defense activities of the Department of Defense under the authority, direction and control of the Under Secretary of Defense for Policy and, as appropriate, in coordination with the Chairman of the Joint Chiefs of Staff." <https://policy.defense.gov/OUUSD-Offices/ASD-for-Homeland-Defense-and-Hemispheric-Affairs/Homeland-Defense-Integration-and-DSCA/faqs/>

^{2} <https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

^{3} <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwmyatt-notes-war-suffering.pdf>

Abstractions, The Way Of Pathei-Mathos, And The Modern World

The *fons et origo* of this essay was an attempt to understand Myatt's rather neglected post-2011 modern philosophy, or way, of pathei-mathos {1} and to explain the essence of that philosophy, with my derived understanding that the essence of his philosophy was the difference between the perception derived from the use of mostly modern manufactured generalized categories, and the perception that Myatt suggests that empathy and a personal knowing, a pathei-mathos, provides where by the term pathei-mathos he means a learning from our own personal often difficult or formative experiences, a learning that a personal knowing of a particular person provides, and the learning from a scholarly personal research via a long-term study of primary sources. {2}

In addition, in Myatt's *weltanschauung* the question of the understanding, the perception, wrought through the use of generalized categories was also a question of authority; of whether to accept the authority of others, as for example in the fallacy of reasoning described as 'the appeal to authority', {3} or whether to accept what our own empathy and pathei-mathos and research inform us.

Categories

In the philosophy of pathei-mathos categories are described as 'causal abstractions' with Myatt contending that such abstractions, referred to by means of denotata, and thus expressed in words, are the genesis of, in their origin or later, a named opposite which results sooner or later in a dialectic of such perceived opposites. That is, and for example, the denotatum 'good' is the genesis of the denotatum 'evil' and the denotatum 'bad', with the denotatum 'good' and the denotata 'evil' and 'bad' being variously interpreted over the centuries according to which other category, such as Christianity or politics, they are applied.

In his *Reflections On Conflict And Suffering* {4} Myatt goes into some detail, referencing Anaximander and Heraclitus and providing translations of their texts, while in several other essays including *Religion, Empathy, and Pathei-Mathos* {5} his context is the meaning of good and evil in Christianity and in the Quran, both of which meanings he also refers back to the denotatum 'sin' as a translation of the Greek ἀμαρτία.

In regard to ἀμαρτία, in his translation of the Gospel Of John {6} he writes in his Introduction:

"In [chapter] 8.7 and in respect of ἀναμάρτητος I have eschewed the common translation of ἀμαρτία by English word 'sin' and which English word, through centuries of Christian exegesis and preaching, has become a theological abstraction and a pejorative term, whereas the the original meaning of the English word syn imputed the sense of doing what was wrong, of committing an error, of making a mistake, of being at fault; of in some way overstepping the bounds or transgressing limits imposed by others, and thus of accepting responsibility for such an infraction, a sense which the suggested etymology of the word syn implies: from the Latin sons, sontis. While my translation of 'mistake' (in 8.7) and 'error' (in 1.29) may well be controversial, to me it imparts something important regarding the teachings, and the life, of Jesus of Nazareth: something quite human, something rather different from a stern preacher preaching about 'sin'; something which seems to express what the Beatitudes express, and something which individuals such as Julian of Norwich, George Fox and William Penn many centuries later tried to say and write about Christianity and about the teachings and the life of Jesus of Nazareth.

Thus the interpretation of this particular verse is "So, as they continued to ask he straightened himself, saying to them: Let he who has never made a mistake throw the first stone at her." (ii) In 1.10 - ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο - I take the sense of ἐν τῷ κόσμῳ ἦν as suggesting not that "he was in the world" but rather that he was "of the world", among - with - those of the world, with his mortal body subject to pain and bodily death, with καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο thus implying not that "the world was made/created through him" but that the world was presenced in him, past, present, and future, with the English word 'presenced' - etymon: Latin praesentia - suggested by how he came to be embodied, presenced, in the Eucharist (qv. the phrase 'This same presence may be called moste fitly, a reall presence, that is a presence not fained, but a true & a faythfull presence,' in John Foxe's *The first volume of the ecclesiasticall history: contaynyng the Actes and monumentes of thynges passed in every kynges tyme in this realme*, 1570)."

Such technical details aside, what Myatt is expressing is that sooner or later such abstractions engender conflict and, as our human history reveals, result in human suffering for those deemed to be on the wrong side of 'good' or who are considered to be 'sinners' and/or 'bad'.

As he noted in *Reflections On Conflict And Suffering* , {4}

"the nature of - the causality inherent in - denotata results in eris [ἔρις], a discord of opposites: for every denotatum has or developes an opposite and thus can cleave physis, as Heraclitus poetically and somewhat enigmatically expressed."

"The meaning of the appellations inherent in causal abstraction can and does change over periods causal time through common usage and through the changes of interpretation (exegesis) wrought through political ideology, social change, and religious dogma and reforms. The interpretation of an appellation, a denotatum, in another language can also vary or distort the original meaning, a classic example being Hellenistic Greek

words, occurring the Corpus Hermeticum, such as λόγος and νοῦς conventionally interpreted as 'word' and 'intellect/mind' neither of which interpretations are satisfactory.

What is important about all this is that empathy and pathei-mathos are directly personal and wordless perceivations and experiences and therefore are not dependant on denotata, on any ἰδέα/εἶδος, and by the nature of empathy and pathei-mathos cannot be extrapolated beyond such a personal experiencing."

Furthermore,

"In the real world, abstractions conceal our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality and to living we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions, all of which are defined and/or explained by denotata and thus open to interpretation, involve a dialectic of opposites and all of which lead to or will lead to over durations of causal time to ἔρις, to discord. According to the recounted tales of Greek mythology attributed to Aesop, ἔρις was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with Polemos following Hubris around rather than vice versa, with Eris thus considered the child of Polemos and Hubris." {4}

The Abstraction Of The Nation-State

One category, one abstraction, which Myatt described in many of his post-2011 writings is the entity that is known as the Nation-State which now and for the past century or more has dominated the world and profoundly affected the peoples of the modern world especially in terms of conflicts and wars. Of that abstraction Myatt wrote that it

"not only has a limited life-span but is also subject to change, to revisions, to ameliorations, reformation, and re-interpretation. Thus, in the example of a nation-State, the boundaries may change though war or invasion or conquest, as the peoples within the entity change though emigration and immigration and assimilation, and as the authority or authorities governing or ruling the entity can and do change over decades and centuries sometimes through internal revolution or invasion. A pertinent example being England before and after the Roman conquest, after the arrival of the Vikings and then after the Norman conquest followed centuries later by civil war and culminating in the immigration that occurred after the Second World War and which is continuing." {3}

In his earlier *Religion, Empathy, and Pathei-Mathos* {5} in an illuminating section about ontology, which I shall (without the footnotes) quote in full, he expressed the view that,

"conventional religions - such as Christianity and Islam - begin with a supreme being and a revelation, the promise, of an afterlife following a judgement, by the supreme being, of we humans as individuals. That is, there is guidance given as to what is good and bad and as to one's expected behaviour, as well as individuals who can commit transgressions - who can 'sin' - or who, by following the correct guidance, can progress toward salvation. The ontology here is of a transcendent, immortal, God, or Allah, and of separate mortal beings who possess the potential - for example, an immortal soul - to gain an existence beyond the death of their corporeal body. The immortal being has the ability (the power) to punish, or to reward, the mortal beings, and is stated to be a real being with an existence independent of us.

In respect of The State, the ontology is one of an entity - The State, the nation-State, the government - and of individuals ('citizens') who are less powerful than this entity, with this entity, however named, having the ability (the power) to punish, or to reward, the citizens. There is guidance given, by [the] powerful entity, in the form of laws - of what is bad and good and one's expected behaviour - and the promise of such things as 'Life, Liberty and the pursuit of Happiness' and reward of, a possible progress toward (in this life), security, health, and (possibly) wealth or at least a reasonable standard of living. Here, the powerful entity is a human ideation, of varied and variable specification, and which specifications have been manufactured - brought into being - by humans at various times during the past three hundred years and more.

In respect of the culture of pathei-mathos, I find within it an alternative to these two influential, but in many ways quite similar, ontologies with their powerful entities, their guidance, their punishments and rewards, and the progression of individuals toward some-thing which the powerful entity asserts or promises it can provide. This alternative is the ontology of us - we human beings - as a transient affective and effective connexion to other living beings, an emanation of the flux of Life, of ψυχή. That is, of the separation-of-otherness - of I and of 'them', the others - being the result of a causal-only perception, and of denotatum: of our propensity to give names to, or to describe by means of terms, that which we observe to be or that which we assume to be is different to and separate from us, whereas, as empathy reveals, 'we' are part of, an aspect, of 'them' since 'they' are also finite, transient, emanations of ψυχή.

There is no abstract 'good' and 'evil' here; no division or cleaving asunder of φύσις (physis). There is only us in harmony, in balance, with our nature, our φύσις, or us not in harmony with our nature as an affecting and effective, finite, transient, mortal, aspect of Life. If we are harmony - in balance with Life, with other life - we do not cause or contribute to or are not the genesis of suffering: we do not affect Life in a harmful way, and as I have intimated elsewhere, love, compassion, humility, empathy, and honour, are a possible means whereby we, in harmony with our φύσις, can avoid harming Life and its emanations, be such life our fellow human beings or the other life with which we share this planet.

In effect, this is the ontology of the illusion of self and of the unity, sans denotatum, of all living beings; of how we - presenced as human beings - can and do affect, and have affected, other life including other humans, often in ways we are not aware of; and of how our perception of I and of 'them' (the separation-of-otherness) has often led to us affecting other life in a harmful way, thus causing or contributing to or being the genesis of suffering, for that other life and often for ourselves. The ontology where there is no distinction, in being, between us - the emanations - and what emanates; there is only the appearance of difference due to our use of a causal-only perception and of denotatum. That is, we are ψυχή as ψυχή is both within us and us. We are the flux, the changing, of Life; changing as it changes."

Such quotations convey something of the essence of his philosophy; which is that avoidance of suffering requires the individual perception of empathy, a personal knowing, a personal discovery through scholarly research, and a personal pathei-mathos. That is, an abandonment of abstractions, of denotata, and of fallacies of reasoning such as the appeal to authority.

The Appearance Of Difference

According to Myatt, all categories, abstractions, present us with an illusion of difference between 'us' and 'them', the others. Which illusion is and has been a cause of suffering for 'the others' since it often includes 'we, the good, the just, the righteous' and they 'the malevolent, the bad, the unjust, evil ones' whom we must oppose often by whatever means that some representative or representatives of some government of some Nation-State, or some spokesperson or preacher for some ideology or religion, demands.

In his philosophy, Myatt presents us with an alternative. This alternative in an individual appreciation, a wordless perceivation or perception, of the numinous which empathy and pathei-mathos reveal. For the essence of his philosophy is that it is a personal and mystical perceivation, derived from his own pathei-mathos, rather than a philosophy as philosophy is understood in academia and elsewhere; that is, it is his personal perceivation of the numinous, of which he wrote:

"The numinous is θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f. The numinous is essentially what is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεός, the deity, and/or by θεοί, the gods." {7}

The type of perceivation that Myatt's somewhat iconoclastic translations, and associated commentaries, suggest was mentioned or hinted at:

(i) in the hermetic Emerald Tablet, also known as Tabula Smaragdina Hermetis,

Veritas ita se habet et non est dubium,
quod inferiora superioribus et superiora inferioribus respondent.
Operator miraculorum unus solus est Deus, a quo descendit omnis operatio mirabilis.
Sic omnes res generantur ab una sola substantia, una sua sola disposicione.
Quarum pater est Sol, quarum mater est Luna.
Que portavit ipsam naturam per auram in utero, terra impregnata est ab ea.
Hinc dicitur Sol causatorum pater, thesaurus miraculorum, largitor virtutum.
Ex igne facta est terra.
Separa terrenum ab igneo, quia subtile dignius est grosso, et rarum spisso.
Hoc fit sapienter et discrete. Ascendit enim de terra in celum, et ruit de celo in terram.
Et inde interficit superiorem et inferiorem virtutem.
Sic ergo dominatur inferioribus et superioribus et tu dominaberis sursum et deorsum,
tecum enim est lux luminum, et propter hoc fugient a te omnes tenebre.
Virtus superior vincit omnia.
Omne enim rarum agit in omne densum.
Et secundum disposicionem majoris mundi currit hec operatio,
et propter hoc vocatur Hermogenes triplex in philosophia.

Veritas is veritas
For the higher is as the lower
With the lower as the higher.
The signs were from The One
As all beings are from The One
Through one design:

The father, the Sun,
The mother, the Moon,
The Pnuema, the womb
The Earth, the nourishment.

Telismata: of the father
Guardian of balanced signs.
Pyros, the Earth
Separating the harsh from the gentle.

With the gentle, noble,
Ascending from Earth to Empyrean
Descending from Empyrean to Earth
Influencing the higher, the lower,
The gentle, the harsh:
The illumination of the illuminated.

Thus, it is for this the Magnum Opus came-into-being
For I am Hermes Trismegistus of The Wisdom. {8}

and (ii) in The Beatitudes,

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.
10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

1 Observing the multitudes, he ascended the hill and, having sat down, his disciples approached him.
2 Then, a revelation, for he instructed those there by saying this:
3 Fortunate, those humble with spiritus, for theirs is the Kingdom of Empyrean.
4 Fortunate, those who grieve, for they shall have solace.
5 Fortunate, the gentle, for they shall acquire the Earth.
6 Fortunate, those who hunger and thirst for fairness, for they shall be replete.
7 Fortunate, the compassionate, for they shall receive compassion.
8 Fortunate, the refined of heart, for they shall perceive Theos.
9 Fortunate, the peaceable, for they shall be called children of Theos.
10 Fortunate, those harassed due to their fairness, for theirs is the Kingdom of Empyrean. {9}

and also (iii) centuries earlier by Anaximander,

ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
ἐξ ὧν δὲ ἡ γένεσις ἐστὶ τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ
δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν

[the] source <...> of beings is the un-definitive <...>
Where beings have their origin there also they cease to exist: offering payment to balance,
one to another, their unbalance for such is the arrangement of what is passing. {10}

An Alternative

In *Notes On War, Suffering, And Personal Judgement* Myatt wrote:

"It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos so that what is beyond this horizon is something we rationally, we humbly, we morally, accept we do not yet know and have not personally experienced and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy and pathei-mathos live within us manifesting the always limited nature, the horizon, of our own knowledge and understanding. That it is a failure to appreciate and understand this which continues the periodical pain, trauma, injury, grief, and death inflicted on individuals."
{7}

Myatt's weltanschauung is certainly an alternative to the causal abstractions that now dominate the world which abstractions cause and have over millennia caused so much suffering.

As to why this weltanschauung has been neglected in academia and elsewhere, it seems that all, except a few, zealously judge him according to certain abstractions which they or others have, based on his past, projected onto to him in the now common belief, manifest in the Zeitgeist of our modern world, that such abstractions define and explain

a person and their past, even though in Myatt's case that now regretted past {11} was the *fons et origo* of his weltanschauung of pathei-mathos with its virtues of empathy, humility, and compassion.

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2024

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{1} qv. Myatt, *The Numinous Way Of Pathei-Mathos*, <https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

{2} Myatt, *Research, Primary Sources, And Pathei-Mathos*, 2024, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

{3} In regard to the fallacy of appeal to authority, qv. the *Primary Sources And Fallacies Of Reasoning* section of Myatt's *Research, Primary Sources, And Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

{4} *Reflections On Conflict And Suffering*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/conflict-and-suffering-dwmyatt.pdf>

{5} *Religion, Empathy, and Pathei-Mathos*, <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{6} qv. Myatt, *The Gospel Of John*, <https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/gospel-of-john-chapter5-v3a.pdf>

{7} *Empathy And Pathei-Mathos As A Guide in Notes On War, Suffering, And Personal Judgement*, 2024, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwmyatt-notes-war-suffering.pdf>

{8} *Lawh al-Zumurrud*, translated, with commentary, by Myatt, qv. *DW Myatt: Greek And Latin Translations*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

{9} *The Beatitudes*, translated, with commentary, by Myatt, qv. *DW Myatt: Greek And Latin Translations*, op.cit.

{10} *Anaximander*, translated, with commentary, by Myatt, qv. *DW Myatt: Greek And Latin Translations*, op.cit.

{11} qv. (i) *Understanding And Rejecting Extremism*, <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf> and (ii) *Soli Deo Gloria*, included here as Appendix Two.

Appendix One

In The Real World

The societies of today are dependant on causal abstractions just as many ancient societies were, with abstractions used to classify individuals and judge individuals. Thus in ancient Greece and Rome slavery was accepted by perhaps a majority in a community, as well as considered by the ruling elite as natural and necessary, with human beings assigned to or included in the category 'slave' a commodity who could be traded with slaves regarded as necessary to the functioning of society. Over centuries, with the evolution of religions such as Christianity and with the development in Western societies of humanist weltanschauungen, the moral values of this particular abstraction, this particular category to which certain human beings were assigned, changed such that for perhaps a majority slavery gradually came to be regarded as morally repugnant. Similarly in respect of the abstraction designated in modern times by such terms as "the rôle of women in society" which rôle for millennia in the West was defined according to various criteria mostly deriving from a ruling and an accepted patriarchy but which rôle in the past century in Western societies has gradually been redefined.

We have continued to manufacture causal abstractions and continue to assign individuals to them, as in the abstraction denoted by the term nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, its perceived or declared enemies often in the form of another nation-State, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

In the real world, abstractions conceal our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality and to living we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions, all of which are defined and/or explained by denotata and thus open to interpretation, involve a dialectic of opposites and all of which lead to or will lead to over durations of causal time to ἔρις, to discord. According to the recounted tales of Greek mythology attributed to Aesop, ἔρις was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with Polemos following Hubris around rather than vice versa, with Eris thus considered the child of Polemos and Hubris.

Appendix Two

Soli Deo Gloria

Being extracts from a letter written in reply
to someone enquiring about the philosophy of The Numinous Way.

Since you enquire about the veracity of my Numinous Way, I should perhaps emphasize – as I have mentioned several times over the past few years – that this Way represents only my own fallible answers born from my own pathemathos, and that I am acutely aware that the answers of many other Ways, such as Buddhism and the answers of conventional religions such as Catholicism, also in their own particular harmonious manner express something of the numinous and may thus for many people provide a guide to living in a more numinous way.

As I wrote many years ago:

The Numinous Way is but one answer to the questions about existence, [and] does not have some monopoly on truth, nor does it claim any prominence, accepting that all the diverse manifestations of the Numen, all the diverse answers, of the various numinous Ways and religions, have or may have their place, and all perhaps may serve the same ultimate purpose – that of bringing us closer to the ineffable beauty, the ineffable goodness, of life; that of transforming us, reminding us; that of giving us as individuals the chance to cease to cause suffering, to presence the good, to be part of the Numen itself. For what distinguishes a valuable, a good, a numinous Way or religion, is firstly this commitment, however expressed, to the cessation of suffering through means which do not cause more suffering; secondly, having some practical means whereby individuals can transform themselves for the better, and thirdly, possessing some way of presenting, manifesting, presencing what is sacred, what is numinous, thus reconnecting the individual to the source of their being, to their humanity.

In my fallible view, any Way or religion which manifests, which expresses, which guides individuals toward, the numinous humility we human beings need is good, and should not be stridently condemned.

For such personal humility – that which prevents us from committing hubris, whatever the *raison d'être*, the theology, the philosophy – is a presencing of the numinous. Indeed, one might write and say that it is a personal humility – whatever the source – that expresses our true developed (that is, rational and empathic) human nature and which nature such Ways or religions or mythological allegories remind us of. Hence the formulae, the expression, *Soli Deo Gloria* being one Western cultural manifestation of a necessary truth, manifesting as it does one particular numinous allegory among many such historical and cultural and mythological allegories. Just as, for example, the sight of King Louis IX walking barefoot to Sainte Chapelle was a symbol of the humility which the Christian faith, correctly understood, sought to cultivate in individuals.

As I mentioned in my essay *Humility, Abstractions, and Belief*,

One of the great advantages – a manifestation of humanity – of a Way such as Islam and Christianity and Buddhism is that they provide, or can provide, us with the supra-personal perspective, and thus the humility, we human beings require to prevent us veering into and becoming subsumed with the error of hubris.

As it says in the Rule of Saint Benedict:

"The peak of our endeavour is to achieve profound humility..." Chapter 7, *The Value of Humility*

As it says in the Quran:

"The *'Ibaad* of Ar-Rahman [Allah] are those who walk on earth in humility." 25:63

As it says in the Dhammapada:

"Yo bâlo maññati bâlyaè paúóitovâpi tena so bâlo ca paúóitamânî sa ve bâloti vuccati."

"Accepting of themselves, the simple person in their simplicity is wise, although if they pride themselves they are wise, they are simply full of pride. "

Furthermore, such Ways provide such a supra-personal perspective in a manner which is living – that is, these Ways are presented to us as something which has a historical genesis and which lives among us, in our own times, in and through those devoted to them in that dignified manner which makes such people living examples of those tenets, of those Ways. That is, the dignified people who follow such Ways – who are inspired by those Ways to practice humility in their own lives – thus manifest the numinous, the sacred, among us, and so can provide us with practical, and personal, guidance, and a sense of belonging.

Thus, I now have, partly from practical experience, come to apprehend a certain unity, a certain common insight, behind many outwardly differing Ways and religious forms, to the extent that I personally have been considered by some people to be some kind of Buddhist-Taoist-Muslim-Sufi-Catholic-NuminousWay-pagan-mystic hybrid. But in truth, I am merely someone who as a result of pathei-mathos knows their limitations, their fallibility, and thus who empathically resonates with past and present emanations of the numinous, often because of struggling to answer certain questions about our human nature, about our mortal existence, and about the nature of Reality which many others over millennia have also sought to answer.

Since you especially ask about Catholicism in relation to the Numinous Way, all I can say in my experience – having been raised a Catholic and having spent some time as a Catholic monk – is that Catholicism did manifest, and to an extent still does manifest, aspects of the numinous and therefore this particular guide to human living is one which I understand and appreciate as one style of earthly-harmony.

As I wrote a year or so ago:

"The Latin Tridentine Mass of the Catholic Church [...] evolved over a certain period of causal time, and became, for many Catholics, the main ritual, or rite, which imbued their ordinary lives with a certain numinosity – a certain awareness of the sacred, with attendance at this rite involving certain customs, such as modest and clean dress, and women covering their heads with a veil. This rite was, in essence, a *Mysterium* – that is, it embodied not only something holy and somewhat mysterious (such as the Consecration and Communion) but also was wordlessly un-mundane and so re-presented to most of those attending the rite, almost another world, with this re-presentation aided by such things as the use of incense, the ringing of the Sanctus bell, and the genuflections. In addition, and importantly, the language of this rite was not that of everyday speech, and was not even, any longer, a living changing language, but rather had in many ways become the sacred language of that particular Way.

The Catholic rite endured for centuries and, indeed, to attend this particular rite marked, affirmed and re-affirmed one as a Catholic, as a particular follower of a particular Way, and a Way quite distinct from the schism that became Protestantism [1], a fact which explained, for instance, the decision, during the reign of Queen Elizabeth the First of England, to punish by fine or imprisonment those who attended this rite, and to persecute, accuse of treason, and often execute, those who performed this rite.

However, the reforms imposed by the Second Ecumenical Council of the Vatican replaced this numinous rite, this *Mysterium*, with rites and practices redolent of un-numinous Protestantism. Why? Most probably because those involved in such planning and producing and implementing such reforms were swayed by the causal abstractions of "progress" and "relevancy" – desiring as they did and do to be in accord with the causal, material, *Zeitgeist* of the modern West where numbers of adherents, and conformity to trendy ideas and theories, are regarded as more important than presencing The Numen in a numinous manner. When, that is, some profane causal abstractions come to be regarded as more relevant than experiencing and manifesting the sacred as the sacred.

Yet this does not mean that Catholicism, before the reforms imposed by the Second Ecumenical Council of the Vatican, was or remained a Way, *per se*. Only that, of all the variants of what are now termed Christianity, it retained a certain numinosity expressed by the original Way; that, through its *Mysteriums* such as the Tridentine Mass, it still presented something of The Numen; and that it managed to avoid the worst excesses of the religious attitude, maintaining as it did a monasticism which by its own particular way of life encouraged the cultivation of a genuine, non-dogmatic, humility." *Source – Concerning The Nature of Religion and The Nature of The Numinous Way*

As this quote – and the associated footnote – make clear, it is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its "hidden soul of harmony".

However, what really matters in my view in respect of considering how we judge and evaluate other Ways and other styles of earthly-harmony (that is, what are often regarded as religious expressions of the numinous), is not so much their veracity as perceived and/or assumed by us during one span or certain spans of causal Time, but rather how those Ways, those expressions, affect people and predispose them toward or guide them toward living in a more numinous manner. That is, by criteria such as humility, avoidance of hubris, compassion, fairness toward others: by those things which express, which manifest, the numinous in us, in terms of our character, our behaviour. Not, that is, by some abstract criteria which we posit and which we with arrogance use to condemn or malign, often based on some vainglorious assumption or need that our own beliefs, our own answers, are the correct ones.

There is thus a tolerance, a respect; a desire not to stridently condemn; an awareness of our own fallibility deriving from our own pathei-mathos and from the numinous perspective, the silent wordless clarity, that such a personal learning from the suffering of experience brings.

All I have tried to do in respect of The Numinous Way is present what I hope is an alternative style of earthly-harmony, and sought to clarify how this alternative differs from others. For instance, in the matter of empathy, of honour, and of seeking to avoid the dogma arising from some causal abstraction or other. As to the veracity of my personal answers, I admit I do not know.

David Myatt
June 2011 CE

Footnotes:

[1] Catholicism (before the reforms imposed by the Second Ecumenical Council of the Vatican) represented, in my view, the original Way known as Christianity, and was – at least before those reforms – quite distinct from those schisms which are now known as Protestantism and Orthodox Christianity. Indeed, distinct enough – until those reforms – to be considered a different Way of Life, a Way evident, for example, in Catholic rites (such as the Tridentine Mass), in monasticism, in Papal authority, in the use of Latin, and in the reverence accorded The Blessed Virgin Mary.

Furthermore, it is my view that the schism now termed Protestantism was a classic example of the religious attitude predominating over numinosity – and thus that it is and was redolent of attempts to reduce The Numen to linear causal abstractions. Thus, Mysteriums such as the Tridentine Mass became replaced with recitation of Scripture in the vernacular and with attempts to rationally explain – according to some abstract causal theory – the mystery of the consecration.

Source:

<https://davidmyatt.wordpress.com/2011/06/29/soli-deo-gloria/>

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The Imagined Emotionology Of Mr Henry Part One

Overview

In a 2024 essay titled *David Myatt's Imagined Emotionology, his Striving for Authentic Aryan Emotional Communities, and the Dishonourable Wulstan Tedder*, {1} Clive Henry applies various fairly recently developed categories, causal abstractions, {2} to describe Myatt and the idea of a rural homeland which Myatt wrote about toward the end of his three decades (1968-1998) as a neo-nazi activist and National Socialist ideologue. These categories include: (i) Barbara Rosenwein's notion of emotional communities; (ii) William Redd's concept of emotional management; and (iii) Sara Ahmed's notion of emotional hardness. {3}

In the matter of the causal abstractions it is our view that, when applied to human beings, they are or they can be dehumanizing since the person or persons so categorized is or are judged according to the moral criterion or criteria assigned to, or assumed to be associated with, a particular category.

Furthermore, in his essay Mr Henry asserts (i) that Wulstram/Wulstan Tedder, a neo-Nazi ideologue described in the antifascist *Searchlight* magazine and whose articles appeared in John Tyndall's British nationalist *Spearhead* magazine, "never existed... Tedder was, partly or entirely, the invention of David Myatt", and (ii) that 'Anton Long' was another pseudonym that Myatt used.

In the matter of Tedder, Mr Henry mentions Myatt's claim of using that pseudonym {4} and asserts, given Myatt's championship of honour, that this reveals a dishonourable duplicity on Myatt's part and quotes from the written Code of Honour that Myatt describes in several of his National Socialist writings:

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied. {5}

Furthermore, Mr Henry does not make an obvious logical deduction from his quoted part of Myatt's 1990s Code of Honour which is that the claim by Myatt of using that pseudonym might well be a deception to continue to protect the identity of a comrade or colleague to whom had in the past given his word of honour not to reveal, and which person wrote various articles in *Spearhead* and elsewhere using that pseudonym and who was possibly the contact that Myatt refused to name in his 1998 interview with the antifascist Nick Lowles {6} and whom he mentioned in an earlier letter to Professor Kaplan. {7} Hence Myatt was invoking the clause in that Code regarding deceiving "sworn enemies". For an oath of loyalty once sworn

"can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable." {4}

In the matter of the assertion by Mr Henry that Anton Long was a pseudonym Myatt used, no evidence from primary sources is provided which leads to the conclusion that it is, like the similar claim by Goodrick-Clarke {8} et al., a personal opinion unsupported by evidential facts.

In his essay Mr Henry states that Myatt "posted the insurrectionary manual 'A Practical Guide to Aryan Revolution' on a Canadian website in November 1997." However, he provides no evidential facts for what has become a widespread allegation and in this matter the following facts are relevant and can be verified by primary sources such as custody records at Malvern Police station, records at Charing Cross Police station, files in the archives of SO12, SO13 and MI5, and interviews with the Detectives involved:

In early 1998 Myatt was arrested at his home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached village home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

SO12 - in conjunction with British security services and overseas agencies such as the Canadian police with two SO12 officers travelling to Canada - then spent three years trying to find evidence sufficient to bring a criminal prosecution and convict Myatt on such charges. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland.

Despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams failed to find evidence that Myatt wrote 'A Practical Guide to Aryan Revolution' or posted it on a Canadian website. They also failed to find any evidence that Myatt knew

Copeland or had influenced his actions. In the Summer of 2001 Myatt was released from his bail, with the Police returning his computers and files.

Generalizations And Rural Communities

Mr Henry, in his essay, makes a generalization about Myatt: that he "diagnosed the world as fundamentally decadent and degenerate". However, Mr Henry provided no primary sources for this claim about Myatt's view of "the world".

The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world. For example:

"Instead of living in an Aryan society, we are forced to live in repressive, decadent, multi-racial societies which are dedicated to everything Aryan warriors loathe and detest." {9}

"If such 'nationalists' do not have the strength of character to so praise and so respect such a man, for his courageous deeds, then those so-called 'nationalists' are, quite frankly, acting in a sub-human, dishonourable way and - whether they feel it or not, in their hearts - they by such actions of theirs have proved themselves to be just part of the decadent anti-Aryan System we National-Socialists detest." {10}

"National-Socialism believes there are two fundamental ways of living, and thus two fundamental types of society based upon these two ways. There is the material way of living, with individuals striving for, or pursuing, 'happiness, material comfort and wealth'. Then there is the way of excellence, of idealism (or nobility) with individuals striving for an idealistic goal. National-Socialism believes the material way is decadent - a waste of our lives, a waste of the evolutionary potential which we possess." {11}

The context is provided by what he wrote about Iran:

"consider the example of Islam which in this century inspired a revolution in Iran, a revolution against a decadent, repressive, tyrannical, government which slaughtered hundreds of thousands of people, and imprisoned thousands, over several decades, in an attempt to suppress dissent and which was heavily supported by the American government both financially and militarily. But the people were inspired to resist tyranny, without resorting to taking up arms, due to the charismatic leadership of Ayatollah Khomeini who simply explained and put forward the spiritual alternative of Islam.

Gradually, the ideals of Islam inspired more and more people, including those in the Police and the Armed Forces with the result that the tyranny gradually lost the support of not only the people but also those Institutions it had relied on to enforce its tyranny and its decadence." {12}

In the matter of rural communities Mr Henry wrote:

"Achieving racial and cosmic authenticity through aspiring to, and striving towards, emotional authenticity would therefore be a defining pillar of Myatt's Aryan folk community, creating an emotional community based around intense emotional management."

"The enclave would act as an emotional refuge from the emotional regimes of modernity where true Aryans could live and interact as they should, in accordance with a National-Socialist emotionology defined by Myatt."

This is possibly somewhat pejorative, since what standards did Myatt define in regard to personal emotional standards and their expression? Primary sources indicate that the standards Myatt suggested, not defined, were what he understood as the National Socialist personal ethics of honour, loyalty, and duty, as evident, in his estimation, by the actions in combat veterans such as Leon Degrelle and Otto Ernst Remer. {13} In Myatt's view the essence was in an individual living, or aspiring to live, according to such ethical virtues.

"Genuine freedom - the basis for a civilized way of life - lies in the ability of individuals to determine their own lives by being able and willing to physically defend themselves, their own honour and that of their family and kin. {14}

"The essence of National-Socialism can be expressed in three words: honour, loyalty and duty. Personal honour is the basis for the morality of National-Socialism; it is our guide to how we should conduct ourselves. Loyalty is one important practical expression of both personal honour and duty: our honour means that we are loyal to both our duty, and those to whom we have pledged our loyalty.

Our duty is to strive to aid Nature: that is, to strive for personal and racial excellence, for according to National-Socialism race and individual, noble, character are manifestations of Nature - of Nature striving to evolve toward higher forms, toward more Order. That is, our duty is to strive for a personal Triumph of the Will and a folkish Triumph of the Will. Our honour demands that we strive to do this duty in an honourable and loyal way - in accord with the ethics, the morality, of National-Socialism.

This means that whatever we do, we should strive to be honourable - that is, fair, courteous, reasonable, resolute and prepared to defend ourselves, and those to whom we have pledged loyalty. The morality of National-Socialism also demands that we uphold freedom, and truth. Both freedom and truth arise when

strong individuals - individuals of moral character, guided by honour, loyalty and duty - do what is right and strive to create a noble way of living for themselves, their kin and their folk." {15}

In *Why We Must Return To The Land*, Myatt explained what was ethically involved and necessary:

"We should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation. We human beings - and particularly those in the developed Western world - have become like a plague sweeping over the face of this planet, leaving devastation and destruction in our wake. Our treatment of our fellow human beings is appalling: at every level, people are exploited, seen as some sort of commodity, or as some sort of enemy or threat. Where is decency? Where are manners? Where is the slow, quiet, reflection that marks the real rural way of living?

Our treatment of the other life-forms with whom we share this planet is equally appalling, if not more so. We ruthlessly exploit them, as we ruthlessly slaughter them, considering them just another commodity, to be priced and traded and consumed. We do not have to live as we now live, and as most of us want to live. We do not have to exploit other human beings, and other life-forms, and the Earth itself. We can control ourselves; we can exercise restraint; we can choose to restrain our greed, our emotions, our desire for material goods and luxuries. We can behave in a reasoned and well-mannered way toward other human beings.

Such self-control, such restraint, such well-mannered behaviour, is the human thing to do. Thus, we can choose to live in a simple rural way, toiling in harmony and in rhythm with Nature in order to produce what food we need for ourselves and our family, just as others can work in honest trades supplying the essential things we need (such as clothes) which we ourselves cannot make or produce. And all this without the evil of usury or the exploitation caused by factories and industries. Everything that we really need can be made by hand in a natural way in a natural community in a small area. Everything that we do not need requires industry, commerce, business, factories and exploitation.

We all have a choice, as we all have the capacity to change ourselves for the better by using our will: by restraining our desires, our emotions, our needs. We all have the capacity to behave in a rational, civilized, way toward our fellow human beings, and toward the other life-forms which share this planet which is our home." {16}

There therefore is not, as Mr Henry suggests, an abstract, impersonal, "National-Socialist emotionology defined by Myatt" but rather individuals making a choice and deciding matters for themselves.

Conclusion: The Missing Context

It is perhaps unfortunate that Mr Henry does not mention the wider context of Myatt's idea of a rural homeland, which is (i) that it manifested his non-racist (re)interpretation of National Socialism as evident in his Reichsfolk organization and such writings as his 111yf (2000) article *Why National-Socialism is Not Racist* {17} and (ii) that post-2010 he rejected National Socialism, wrote texts such as *Understanding and Rejecting Extremism* {18} and *Analysing National Socialism*, {19} and, based on his personal forty years experiences as both a Muslim and a National Socialist, not only developed what he termed the philosophy of pathei-mathos {20} with its virtues of compassion, humility, and empathy but also placed his former Code of Honour into a wider metaphysical context writing in 2014 that honour:

"cannot be extracted out from the 'living moment' and our participation in the moment; for it only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develop what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." {21}

Thus, in respect of honour, there can be no supra-personal 'code of honour' - written or oral - which an individual seeks to uphold and live by, since honour, in Myatt's post-2011 philosophy of pathei-mathos, is not an ideal to be followed or aspired to. A person thus does what is honourable - in the "immediacy of the personal, living, moment" - because it is their nature, a wordless part of their way of life, to do so; to behave in such a manner that there is, in such a moment, a natural balancing of Life itself, since the personal virtue of honour is:

"a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις [hubris], in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη [balance, harmony]." {22}

Selann Ibotæ, et allæ
2024 (v. 1.7)

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{1} <https://doi.org/10.1080/14631180.2024.2319484>

{2} Refer to Appendix One for an explanation, by Myatt, of what is philosophically meant and implied by the term

'abstraction'.

{3} Other recently developed categories in the new field of study regarding 'extremism' include "mixed, unclear or unstable (MUU) ideologies", fringe fluidity, fused extremism and ideological convergence, to each of which Myatt has been assigned by various academics and propagandists.

{4} *A Matter of Honour*, 2012, <https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf>

{5} *The Religion of National-Socialism*, third edition, 2003, <https://archive.org/download/davidmyatt-ns-religion/davidmyatt-ns-religion.pdf>

This edition is five years after Myatt's conversion to Islam, qv. Appendix Three. Furthermore, in 1998, after founding his Reichsfolk organization, Myatt revised the Code to include women, with this revised text given in full in Appendix Two.

Reichsfolk is mentioned by Jeffrey Kaplan in his *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000. pp.251-253

{6} Interview with the antifascist Nick Lowles, the context of which is provided in the section *The Infamous Post Box Interview of The Modern Tale Of An Antifascist Propagandist*, 2022.

{7} Refer to footnote #51 of Kaplan's book *Nation and Race*. Northeastern University Press. 1998.

{8} qv. Myatt's *A Matter of Honour*, op.cit.

{9} *Why We Need An Aryan Revolution*, n.d.

{10} *The National-Socialist* newsletter, Number 12, 107 yf

{11} *What Is National-Socialism?* in *Ethical National-Socialism*, Reichsfolk, 2009. <https://cosmicreich.files.wordpress.com/2011/03/ethical-ns>

{12} *Consider The Centuries, Not The Years*, n.d. (c.1998)

{13} "I had spent many of the previous months eagerly reading about nationalism, about National-Socialist Germany, and especially about Adolf Hitler, inspired by an account of the actions of Otto Ernst Remer, on that day in July 1944 during the Second World War. Such loyalty; such a sense of duty; such honour; such forthright warrior action. To me, in the moment of my reading, then as after, Remer seemed the perfect embodiment of the warrior; of the type of person who might build the new society I had often theorized about." *Myngath*, 2013, <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf>

In an interview in 2023 Myatt said: "As for honour, what initially inspired me in the late 1960s were the actions of Otto Ernst Remer, a recipient of the Knights Cross with Oak Leaves, in July 1944. Some years later Remer presented me with a photograph of him taken after the battle of Kharkov in 1943." Australian Interview, *An Uncertitude Of Knowing: Four Interviews*, 2023, ISBN 9798394746574

{14} *National-Socialism, Morality and Justice*, n.d.

{15} *Idealism, the Third Reich and the Essence of National-Socialism*, in *Ethical National-Socialism*, <https://cosmicreich.wordpress.com/ethical-national-socialism/>

{16} The essay is dated JD2452043.173 which resolves to May 13, 2001. Which is three years after Myatt's conversion to Islam, qv. Appendix Three.

{17} *Why National-Socialism is Not Racist*, included in *Ethical National-Socialism*, op.cit.

{18} <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf>

{19} <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

{20} <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathe-mathos-v7.pdf>

{21} *The Way Of Pathei-Mathos - A Précis*. Included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*, <https://davidmyatt.wordpress.com/wp-content/uploads/2023/12/viator.pdf>

{22} David Myatt, *The Numinous Balance of Honour*, in *The Numinous Way of Pathei-Mathos*, op.cit.

Appendix One

Abstractions And Ontology

The philosophical use of the term 'abstraction' is explained by Myatt in his *The Numinous Way Of Pathei-Mathos*,

"An abstraction is a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.

Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future. All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.

Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.

According to the philosophy of pathei-mathos, this presumption of knowledge and understanding by the application of abstractions to beings - living and otherwise - is false, for abstractions are considered as a primary means by which the nature of Being and beings are and have been concealed, requiring as abstractions do the positing and the continuation of abstractive opposites in relation to Being and the separation of beings from Being by the process of ideation and opposites." {1}

In his *Introduction* to his *The Numinous Way Of Pathei-Mathos* he writes that:

"empathy and pathei-mathos lead us away from the abstractions we have constructed and manufactured and which abstractions we often tend to impose, or project, upon other human beings, upon ourselves, often in the belief that such abstractions can aid our understanding of others and of ourselves, with a feature of all abstractions being inclusion and exclusion; that is, certain individuals are considered as belonging to or as defined by a particular category while others are not.

Over millennia we have manufactured certain abstractions and their assumed opposites and classified many of them according to particular moral standards so that a particular abstraction is considered good and/or beneficial and/or as necessary and/or as healthy, while its assumed dialectical opposite is considered bad (or evil), or unnecessary, or unhealthy, and/or as unwarranted [...]

We human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

Ontologically, abstractions - ancient and modern - usurp our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws.

Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.

Empathy and pathei-mathos, however, wordlessly – sans denotatum, sans abstractions, sans a dialectic of contradictory opposites – uncover physis: our physis, that of other mortals, that of other living beings, and that of Being/Reality itself. Which physis, howsoever presenced – in ourselves, in other living beings, in Being – is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be."

Appendix Two

The Code of Honour

The word of a man or woman of honour is their bond - for when a man or woman of honour gives their word ("On my word of honour...") they mean it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person's honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man or woman of honour is prepared to die - if necessary by their own hand - rather than suffer the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are - that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being defeated by someone who is not a man or woman of honour. A man or woman of honour treats others courteously, regardless of their culture, religion, status, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied.

A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words. A man or woman of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

Appendix Three

The date of several essays or revisions of essays relating to National Socialism are after Myatt's conversion to Islam, which Myatt explained in a 2023 interview with an Australian journalist, admitting that he

"kept certain channels of communication open particularly concerning Reichsfolk, and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was insufficient evidence to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam*, in which I had written,

Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in

particular by how they act toward us [...] It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'.

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH."

The interview is included in *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf: <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

The Imagined Emotionology Of Mr Henry Part Two

Overview

In Part One of our analysis of the 2024 essay by Clive Henry titled *David Myatt's Imagined Emotionology, his Striving for Authentic Aryan Emotional Communities, and the Dishonourable Wulstan Tedder*, {1} we wrote that he:

"applies various fairly recently developed categories, causal abstractions, to describe Myatt and the idea of a rural homeland which Myatt wrote about toward the end of his three decades (1968-1998) as a neo-nazi activist and National Socialist ideologue. These categories include: (i) Barbara Rosenwein's notion of emotional communities; (ii) William Redd's concept of emotional management; and (iii) Sara Ahmed's notion of emotional hardness. In the matter of the causal abstractions it is our view that, when applied to human beings, they are or they can be dehumanizing since the person or persons so categorized is or are judged according to the moral criterion or criteria assigned to, or assumed to be associated with, a particular category." {2}

Here, in Part Two, with reference to primary sources, we consider (i) in Chapter One more of his specific claims and (ii) in Chapter Two his application of categories to describe political world-views such as fascism, a term which he uses in a generalized sense "in accordance with the new consensus definition formulated by [Roger] Griffin as a genus of political ideology whose mythic core in its various permutations is a palingenetic form of ultranationalism". {1}

Chapter One: Specific Claims

They are:

(i) that 'the world', according to Myatt "had been corrupted by nemetic Jewish forces, which he frequently referred to as ZOG (Zionist Occupational Government) [...] who had utilised Christianity, liberalism, Marxism, capitalism, and multiculturalism to weaken and destroy Aryanism" and

(ii) that "these malevolent influences were embodied in Myatt's figure of Homo Hubris, the devolved antithesis of his authentic Aryan," and

(iii) that "Myatt envisions this new, devolved being living in a constant state of oscillation between boredom and distraction, never at ease in solitary, quiet moments, and driven by selfish desires, or by abstract wants manufactured by ZOG."

it is notable that the only citation Mr Henry provides for the above three claims is Myatt's tract *The Meaning of Race and Nature* whose correct and full title is *The Meaning of Life: Race and Nature*, which was divided into three sections:

Part One: The Organic Nature of National-Socialism

Part Two: Folk and Fatherland

Part Three: Beyond The Egotism Of The Past - A Revolutionary National-Socialist Manifesto

It was published by Thormynd Press, York, in 1996 in an edition of 40 pages with a copy available in the British Library (YK.1996.b.13967) and, as of June 2024, is available on-line. {3}

(iv) The claim by Mr Henry is that:

"Myatt's concept of authenticity ultimately switches from an articulation of individual meaning and sovereignty to a submission to Aryan group identity."

The World

In regard to the claim by Mr Henry that Myatt wrote about 'the world' being corrupted and decadent, as we noted in Part One:

"Mr Henry, in his essay, makes a generalization about Myatt: that he 'diagnosed the world as fundamentally decadent and degenerate'. However, Mr Henry provided no primary sources for this claim about Myatt's view of 'the world'. The primary sources indicate that in his 1990s National Socialist writings Myatt refers to current societies mostly in the Western world." {2}

We then proceeded to provide context by quoting from those primary sources which revealed that, contrary to the claim by Mr Henry, Myatt did not make sweeping generalizations about 'the world'.

in addition, in the source Mr Henry cited for his three claims we find this in regard to 'the world',

"Many people understand that what is occurring cannot go on without some great catastrophe occurring. If such growth does continue, unchecked, we will be left with only a few unspoilt places where Nature can be felt and known, with these few places being almost over-run with people escaping from the urban and industrial wastelands. If such growth does continue, the social problems which are developing will increase. If such growth and such a pursuit of self-indulgence and materialism does continue, then our Western world - and probably the rest of the world as well - will become an inhuman place to live, with increasing and constant social turmoil, and with a loss of everything human and valuable. What is human - and valuable for us - is an awareness of our own place in the natural "scheme of things"; that is, a perspective, a depth of vision, an understanding of how we as individuals are balanced between the past and the future, and of how important Nature is for us - the creator, and mother of us all, on whom we all ultimately depend for food and our well-being, and whom we should respect, if not revere." {3}

Which, contra Mr Henry, is not about the world "having been corrupted by nemetic Jewish forces." Indeed, the terms Jew and Jewish do not occur anywhere in Myatt's 1996 tract *The Meaning of Life: Race and Nature*.

Homo Hubris, Boredom, and Distraction

Nowhere in the source Mr Henry cited do we find any mention of 'Homo Hubris' and find instead a section titled *The Denizen Of The Future* from which this a quote with the context being Nature and its continuing decimation:

Many people understand that what is occurring cannot go on without some great catastrophe occurring. If such growth does continue, unchecked, we will be left with only a few unspoilt places where Nature can be felt and known, with these few places being almost over-run with people escaping from the urban and industrial wastelands. If such growth does continue, the social problems which are developing will increase. If such growth and such a pursuit of self-indulgence and materialism does continue, then our Western world - and probably the rest of the world as well - will become an inhuman place to live, with increasing and constant social turmoil, and with a loss of everything human and valuable. What is human - and valuable for us - is an awareness of our own place in the natural "scheme of things"; that is, a perspective, a depth of vision, an understanding of how we as individuals are balanced between the past and the future, and of how important Nature is for us - the creator, and mother of us all, on whom we all ultimately depend for food and our well-being, and whom we should respect, if not revere.

If change and growth continue on unchecked, with Nature despoiled, then a new type of human being will be created - the urbanized denizen who knows nothing of the wild profundity of Nature, and who therefore does not respect Nature, and who has no real perspective on life. This denizen will therefore be vainly arrogant and weakly self-indulgent, addicted to personal pleasures. All this denizen will know of Nature is the artificial, almost life-less and totally god-less "nature" encountered in "countryside parks", in the barren, chemically-polluted fields of agri-business farms, and in well-kept, well-trodden "nature trails". The waking hours of this denizen will be filled with music of one sort or another, and entertainment, and possibly some work in some enclosed building or house, and he/she will feel at home in cities, in motor vehicles, in buildings and houses, and uncomfortable in what is left of the "real world". This denizen will have plenty of "spare-time" to indulge themselves in an unreal way through organized and controlled "games" and "sports" and "thrill-seeking pastimes". This denizen would not know what to do if he/she found themselves alone for any length of time, in a quiet place, with no "entertainment systems", and they would do almost anything to avoid prolonged and uncomfortable exposure to the "natural elements". They would exercise and exert themselves - but just a little, and probably in some indoor "gym" or "sports club".

The concerns of this urbanized denizen would be either personal ones, or abstract ones manufactured for such denizens by the international commercial and political concerns which would control, in an almost tyrannical way, all if not most of the nations of the world. Without knowing it, this denizen would be controlled - and looked after - by such concerns from the cradle to the grave. Gradually, the world itself would become a gigantic multi-national "theme park" for the enjoyment of such denizens, whom the international commercial and political concerns would want to keep well-entertained, well-fed and reasonably docile, since such denizens would be the workers who would keep the whole unnatural System going. {3}

Which, while a rather harsh and politicized generalization about a particular type of person, does not imply 'malevolent' in any sense, and with Mr Henry apparently replacing Myatt's use of the political term 'the System' with the specific term ZOG, while 'the System' is generally used by political activists of various persuasions and by others to refer to a powerful entity or entities, such as a government and/or a social group, who or which are considered to influence and/or control the lives of people.

There is also no mention by Myatt of "a constant state of oscillation between boredom and distraction" only of an "urbanized denizen who knows nothing of the wild profundity of Nature, and who therefore does not respect Nature, and who has no real perspective on life. This denizen will therefore be vainly arrogant and weakly self-indulgent, addicted to personal pleasures."

Furthermore, Mr Henry does not supply any context, for while some of the views that Myatt expresses in his tract *The Meaning of Life: Race and Nature*, especially those about 'racially-mixed' individuals, are politicized generalizations, uncouth and dated, Myatt only a few years later and while still a National Socialist, would repudiate them as he developed what he termed 'ethical National Socialism' influenced as he later admitted by not only Leon Degrelle and Otto Ernst Remer, but Jost Turner, {4} leading him to write his *Why National-Socialism is Not Racist* text {5} and other texts which contained passages such as this:

"National-Socialism does not preach or teach any form of racial hatred or racial intolerance. Instead, it encourages us to: (i) be proud of our own race, our racial culture and racial heritage, and (ii) be tolerant and honourable and so accept that other races have a natural right to live in freedom and be proud of their own race, racial culture and racial heritage. One of the primary practical aims of this new religion is to encourage the creation of separate, free ethnic homelands with these different homelands cooperating together for their mutual benefit.

Essentially, the religion of National-Socialism seeks to change both individuals, and the world itself, by seeking to encourage individuals to understand the divine, uphold the noble ideals of National-Socialism, and dedicate themselves to striving to implement those ideals in a practical way." {6}

Chapter Two: Authenticity

Mr Henry states that he uses the term according to the specific definition of Umbach and Humphrey which is:

"To be authentic is to identify with, or claim ownership of, a narrative of origins, or a sense of original and unadulterated selfhood. To assert or reclaim authenticity is to reject any force or process that separates or alienates the individual from their true identity, character, or sense of purpose." {1}

In his *Why We Must Return To The Land* Myatt uses the term authentic several times:

"We must return to the land, to a less materialistic, more rural, way of living, because only such a way of living with its close and intimate contact with Nature and with its often hard manual work enables us to live in an authentic and human way.

The modern way of living - in vast urban sprawls with their commerce, their industry, their easy travel - is an inauthentic and inhuman way of living which has also encouraged, and indeed made possible, the development of a real tyrannical State whose very vastness and laws are a contradiction of everything that is human.

Humanity resides in reason, in the slow accumulation of knowledge and wisdom from direct personal experience, and in the direct and reasoned (that is: hospitable, honourable and well-mannered) contact with fellow human beings. Judgement of others is thus a judgement based on personal knowledge of them. In particular, humanity means a judgement that arises from slowly reflecting upon things that we ourselves have experienced at first hand." {7}

He thus uses inauthentic in reference to modern urban-based life as opposed to a rural living on the land and thus in accord with what he wrote in his *The Meaning of Life: Race and Nature* and in many other tracts of the same time about 'authentic' rural living.

This "slowly reflecting upon things that we ourselves have experienced at first hand", often according to Myatt obtainable by a rural way of living and manual work, is not to "claim ownership of a narrative of origins," and neither is it a sense of "unadulterated selfhood" as Mr Henry, following Umbach and Humphrey, claims.

Myatt simply states that "we should know and act upon the truth that every act of bad-manners by us toward another human being is an act of exploitation" which is not the 'authenticity' that Mr Henry, et al, ascribes to fascism "whereby an authentic life can be sought through the identification and pursuit of some defining, immutable, eternal essence."

Good manners, and a rural way of living, do not involve such a "defining, immutable, eternal essence" nor the pursuit of it. Neither are they a political ideology; instead they are examples of an alternative way of life, a life-style, consciously and rationally chosen.

"We can behave in a reasoned and well-mannered way toward other human beings. Such self-control, such

restraint, such well-mannered behaviour, is the human thing to do. Thus, we can choose to live in a simple rural way, toiling in harmony and in rhythm with Nature in order to produce what food we need for ourselves and our family, just as others can work in honest trades supplying the essential things we need (such as clothes) which we ourselves cannot make or produce. And all this without the evil of usury or the exploitation caused by factories and industries. Everything that we really need can be made by hand in a natural way in a natural community in a small area." {7}

Thus there is not, as Mr Henry claims, "a submission to Aryan group identity" only individuals and families deciding for themselves to live an alternative way of life, sometimes with those that they feel share their own 'folk or ancestral' culture and values. Such a consciously chosen life-style takes the individual far away from fascism as Mr Henry, following Roger Griffin, has defined it.

Conclusion: Stereotyping And The Missing Context

The essay by Mr Henry is in our opinion flawed for three reasons:

1. Because it amounts to stereotyping by only considering a few writings by Myatt, from a specific time, and those out of context. Writings which, in the 1990s and thus soon afterwards while he was still a National Socialist, were deprecated by Myatt himself as evident in his 'ethical National-Socialism' {8}, and then, post-2011, completely rejected by him as evident in his texts (i) *Hitler, National-Socialism, and Politics – A Personal Reappraisal* and (ii) *Some Philosophical and Moral Problems of National-Socialism*. {9}
2. Because it attempts to, and as we have described in this part and in Part One, but fails to describe Myatt and those 1990s National Socialist writings of his in terms of causal abstractions, misunderstanding both 'the nature of Myatt' {10} with his decades-long experiential life culminating in his philosophy of pathei-mathos, {11} and as described here, fails in describing Myatt's idea of a rural homeland in terms of both fascism and the abstractions regarding 'emotionology' that Mr Henry employs.
3. Because he does not supply citations from primary sources for various claims that he makes, such as that Anton Long was a pseudonym used by Myatt, and that "these malevolent influences were embodied in Myatt's figure of Homo Hubris".

Selann Ibotæ, et allæ
2024 (v. 1.07)

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{1} <https://doi.org/10.1080/14631180.2024.2319484>

{2} <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/imagined-emotionology.pdf>

{3} <https://archive.org/download/race-and-nature/race-and-nature.pdf>

{4} "The revisionist, non-racist, National-Socialism developed by David Myatt in the 1990s and manifest in the Reichsfolk group [was inspired] by Myatt's meetings with Waffen-SS General Leon Degrelle and by his correspondence with Jost Turner whose vision was of a new Aryan folk-community in America and of other NS kindred communities around the world." *Reichsfolk: A New Interpretation Of National Socialism*, <https://archive.org/download/two-types-ns/two-types-ns.pdf>

As for Ernst Remer, his non-racism was evident in the fact that he lived for a while, after the second world war, in Egypt and became adviser to Gamal Abdel Nasser; was acquainted with Yasser Arafat and a comrade of Omar Amin, a Waffen-SS officer living in Egypt who had converted to Islam. qv. *David Myatt, Australian Interview, 2023, An Uncertitude Of Knowing: Four Interviews*, 2023, ISBN 9798394746574

{5} *Why National-Socialism is Not Racist*, included in *National-Socialism and Islam: The Case for Co-operation*, <https://archive.org/download/ns-islam/ns-islam.pdf>

{6} *The Religion of National-Socialism*, <https://archive.org/details/davidmyatt-ns-religion>

{7} The essay is dated JD2452043.173 which resolves to May 13, 2001. Which is three years after Myatt's conversion to Islam, qv. Appendix Three of Part One.

(8) qv. <https://cosmicreich.wordpress.com/wp-content/uploads/2011/03/ethical-ns.pdf>

{9} Both available in <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

{10} qv. *David Myatt And The Pinch of Destiny*, in *An Uncertitude Of Knowing: Four Interviews*, 2023, ISBN 9798394746574

{11} qv. *The Numinous Way Of Pathei-Mathos*, <https://perceiverations.wordpress.com/wp-content/uploads/2022/10>

Christianity, War, Paganism, And Honour

Preface

While David Myatt's post-2012 writings about extremism have (i) been prejudicially rejected by individuals of a particular political persuasion {1} and (ii) ignored, or even prejudicially rejected, by academics who have mentioned him usually in the context of certain unproven allegations, {2} a most interesting and neglected aspect those post-2012 writings concern war, Catholicism, and 'good and evil' in the context of Christianity, Islam, the modern State and his own pagan philosophy of pathei-mathos. {3}

Most interesting, for five reasons. First, because when studied without preconceptions they complement and extend his philosophy of pathei-mathos; second, because they are based on his personal experience of Christianity and Islam; thirdly because they reveal his scholarly knowledge of those subjects; fourthly, because the concept of the numinous is embedded in such writings, {4} and fifthly because they not only compliment his writings about his personal rejection of extremism but elegantly refute the aforementioned prejudicial rejection of his post-2012 writings.

Most of Myatt's writings concerning war, Catholicism, and 'good and evil' are contained in the following texts:

- (i) *Questions of Good, Evil, Honour, and God* which forms part two of his 2013 *Religion, Empathy, and Pathei-Mathos*; {5}
- (ii) the 2018 essay *Persecution And War*; {6}
- (iii) his three part 2019 text *In Defence Of The Roman Catholic Church*; {7}
- (iv) his 2013 book *Understanding And Rejecting Extremism*. {8}

Part One

Good, Evil, and Christianity

Catholicism

Myatt's views about Catholicism are relevant to both his understanding of the religion of Christianity and the development of his philosophy of pathei-mathos, and are summarized in Part One of *In Defence Of The Roman Catholic Church*:

"why does someone who has developed a somewhat paganus weltanschauung – the mystical individualistic numinous way of pathei-mathos – now defend a supra-personal organization such as the Roman Catholic Church? Because I from personal experience appreciate that for all its many faults – recent and otherwise – and despite my disagreement regarding some of its teachings it still on balance does, at least in my fallible opinion, presence – as it has for centuries presenced – aspects of the numinous and which presencing has over centuries, again in my fallible opinion, had a beneficial affect on many human beings."

In Part Two of that text, his personal experience of Catholicism and his understanding and scholarly study of Christianity are evident, as in his comprehensive footnotes to the quotation below and which footnotes are included here for completeness:

<begin quotation>

"Two of the guiding practical principles of living as a Roman Catholic seem to me, on the basis of personal experience and fallible understanding, to be expiation and penance, related as they are to what was termed the Sacrament of Confession – now re-named the Sacrament of Penance and Reconciliation – and thence related to one of the founding principles of the Roman Catholic Church: that an ordained Priest has the religious authority [1] to give absolution for the "sins" [2] a person has committed, and the authority to specify what penance is required for expiation, but which absolution is dependant on the person making a full and truthful confession and being repentant.

Such personal confession, penance, and expiation, are evidential of how a practising Catholic interacts with the Divine and is thus personally reminded of what is spiritual, eternal, numinous, and beyond the causal everyday world."

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[1] Qv. John 20:22-23,

λάβετε πνεῦμα ἅγιον ἃν τινων ἀφῆτε τὰς ἁμαρτίας ἀφένται αὐτοῖς ἃν τινων κρατῆτε κεκράτηνται

Receive Halig Spiritus: if you release anyone from their errors, they are released; if you hold onto them, they are held onto.

In regard to the term Spiritus, in my commentary on John 1:31 I wrote:

τὸ πνεῦμα. Almost without exception, since Wycliffe's Bible the Greek here has been translated as "the spirit", although the ASV [the Anglo-Saxon Version] has gast (gast of heofenum), whence the later English word 'ghost'. However, given what the terms 'spirit' and 'ghost' – both in common usage, and as a result of over a thousand years of Christian exegesis – now impute, it is apposite to offer an alternative and one which is germane to the milieu of the Gospels or which at least suggests something of the numinosity presenced, in this instance, via the Gospel of John.

Given that the transliteration pneuma – with its modern association with terms such as pneumatic – does not unequivocally suggest the numinous, I have chosen spiritus, as referenced in respect of gast in *Wright's Anglo-Saxon And Old English Vocabularies*.

In regard to the translation Halig Spiritus, in my commentary on John 5:33 I wrote:

I have here used the Old English word Halig – as for example found in the version of John 17.11 in the Lindisfarne Gospel, 'Du halig fæder' – to translate ἅγιος rather than the later word 'holy' derived as that is from halig and used as it was by Wycliffe in his 1389 translation of this phrase, "in the Hooly Gost", which itself echoes the ASV, "on Halgum Gaste."

The unique phrase *in Halig Spiritus* – in place of the conventional 'with the Holy Spirit' – may thus express something of the numinosity, and the newness, of the original Gospel, especially as the word 'holy' has been much overused, imputes particular meanings from over a thousand years of exegesis, and, latterly in common parlance, has become somewhat trivialized.

[2] As I have noted in several essays, and in my translation of the Gospel of John, I prefer to translate the Greek term ἁμαρτία not by the conventional 'sin' but rather by 'error' or 'mistake'.

As I wrote in the essay *Exegesis and Translation*,

One of the prevalent English words used in translations of the New Testament, and one of the words now commonly associated with revealed religions such as Christianity and Islam, is sin. A word which now imputes and for centuries has imputed a particular and at times somewhat strident if not harsh moral attitude, with sinners starkly contrasted with the righteous, the saved, and with sin, what is evil, what is perverse, to be shunned and shudderingly avoided. One of the oldest usages of the word sin – so far discovered – is in the c. 880 CE translation of the c. 525 CE text *Consolatio Philosophiae*, a translation attributed to King Ælfred. Here, the Old English spelling of syn is used:

þæt is swiðe dyslic & swiðe micel syn þæt mon þæs wenan scyle be Gode

The context of the original Latin of Boethius is *cogitare*, in relation to a dialogue about goodness and God, so that the sense of the Latin is that it is incorrect – an error, wrong – to postulate/claim/believe certain things about God. There is thus here, in Boethius, as in early English texts such as *Beowulf*, the sense of doing what was wrong, of committing an error, of making a mistake, of being at fault; at most of overstepping the bounds, of transgressing limits imposed by others, and thus being 'guilty' of such an infraction, a sense which the suggested etymology of the word syn implies: from the

Latin sons, sontis. Thus, this early usage of the English word syn seems to impart a sense somewhat different from what we now associate with the word sin, which is why in my translation of John, 8.7 I eschewed that much overused and pejorative word in order to try and convey something of the numinous original:

So, as they continued to ask [for an answer] he straightened himself, saying to them: "Let he who has never made a mistake [Αναμαρτητος] throw the first stone at her."

ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς· ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον.

Jesus here is not, in my view, sermonizing about sin, as a puritan preacher might, and as if he is morally superior to and has judged the sinners. Instead, he is rather gently and as a human pointing out an obvious truth about our human nature; explaining, in v.11, that he has not judged her conduct:

ἡ δὲ εἶπεν· οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε

[And] she answered, No one, my Lord. Whereupon Jesus replied "Neither do I judge [κατακρίνω] you, therefore go, and avoid errors such as those."

The essay is available at <https://davidmyatt.wordpress.com/2013/04/26/exegesis-and-translation/> and was included as an Appendix to my *Mercvrii Trismegisti Pymander*.

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<end quotation>

Myatt goes on to explain what he means by how 'a practising Catholic interacts with the Divine and is thus personally reminded of what is spiritual, eternal, numinous',

"This personal – and via the Confessional, this priestly – connexion to the Divine, with the attendant penitence, penance, personal expiation, seems to me to have been somewhat neglected when non-Catholics, and even some Catholics, criticize the Roman Catholic Church [...]

That is, such criticism is secular; based on what is temporal, causal, such as some secular law or some personal emotive reaction, with the spiritual – the eternal – dimension to mortal life unconsidered. Which spiritual dimension is for Catholics based on allowing for personal expiation by spiritual means such as confession, penitence, and penance [...]

For judgement according to such a spiritual dimension was, rightly or wrongly, often considered more important than secular recompense and secular punishment."

His argument being that, in judging the actions of a person, "the application of certain spiritual considerations" were, in the past, more important than secular ones because they are based "on the belief in the Eternal Life – in Heaven or in Hell – which awaits all mortals, one portal to such an Eternal Life in Heaven being, according to Catholic faith, the sacrament of confession."

He expands on this in Part Three - *Two Metaphysical Contradictions Of The Modern West* - writing that the expectations of the Catholic Church, as in a letter written by Pope Francis, dated 1^o de enero de 2019, in this era now seem to be:

"that secular justice - as understood and as implemented by the State - has a higher priority than *judicium divinum*, the divine justice of God or of the gods."

For centuries, the Catholic Church taught the primacy of divine justice, and that in his view

"the move toward the change [Pope Francis] suggests is in part at least placatory, in conformity with our epoch with its powerful secular Media and its powerful modern secular States; and second that the religious, the numinous, the spiritual, balance presented for millennia by aspects of the Roman Catholic Church - the devotion to the sacred over and above the secular - is continuing to be lost within the Roman Catholic Church, with *judicium divinum* and the secular justice of some State now apparently considered by the Pope as metaphysically equal."

Such temperate views, based on experience and study, are also evident in his *Questions of Good, Evil,*

Honour, and God where Myatt asks important ethical, philosophical, questions including whether "the definitions and thence the theology and epistemology and the morality of religions, over millennia, enabled more and more of us to avoid doing or causing what is bad," and "does jurisprudence - and thence The State - offer an acceptable alternative" and whether or not we as a species can change without "a belief in some reward or the threat of punishment - be such karmic, eschatological, or deriving from something such as a State."

Good And Evil

In his *Questions of Good, Evil, Honour, and God* Myatt begins his analysis of the Christian answers by asking what is meant by the phrase γινώσκοντες καλὸν καὶ πονηρόν in Genesis 3.5 which is conventionally translated as "knowing good and evil".

He suggests that this presumes a theological ideation such as 'the forces/realm of good' contrasted with 'the forces/realm of evil' as if they have an existence external to us and associated with, in the case of 'evil', an entity

"described in the Hebrew scriptures as a serpent and in LXX as ὄφις, a mythological creature familiar to readers of Hesiod's Theogony and from myths and legends concerning the oracle at Delphi and the Πύθων."

Dissenting, Myatt asks whether,

"in respect of this 'good and evil', might the Greek of LXX - and the Hebrew text - suggest something other than such a theological ideation? That is, how might the Greek text have been understood in its time?"

There follows a lengthy section about (i) the meaning of κάλος and πονηρόν, in respect of which he quotes Homer and Sophocles, and that γινώσκοντες καλὸν καὶ πονηρόν might suggest some contrast between what is beneficial/admirable/beautiful /noble/honourable and what is wearisome/cowardly/dishonourable; (ii) the Hebrew of Genesis 3.5 - generally rendered as "knowing tov and rah" - with tov suggesting pleasing, pleasant, beautiful, and *rah* adversity, unpleasant, harmful, injurious; and (iii) Genesis 8.21 followed by Luke 6.43-5 in Greek with his own translation; and (iv) Aeschylus, Sophocles, and verses from Romans 12 and 13, again in Greek with his own translations.

He concludes the section by writing that

"what these examples reveal - and many other examples from Christian scripture could be adduced - is not abstract, impersonal, theological concepts of 'good' and 'evil' but rather something personal that individuals can relate to and understand, and it is tempting therefore to suggest that it was later, and theological, interpretations and interpolations which led to a harsh dichotomy, an apocalyptic eschatology, a 'war' between an abstract 'good' and 'evil', and that with such interpretations and interpolations - much in evidence in the persecution of alleged heretics - the simple gospel message of the health of love was somehow lost for a while, to be, later on, re-expressed by people such as William Penn, who wrote, in his *Some Fruits of Solitude*, "Let us then try what love can do."

Moving on to the Muslim view, he provides quotations from the Koran in Arabic followed by his own "fallible interpretations of meaning" in English, knowing from his Muslim years not to describe them as 'translations'.

He quotes Surah 5, Ayah 100, Surah 2, Ayah 267, and Surah 2, Ayah 267, the latter of which interprets:

"From what We give you from the earth and from the good things you have earned - disburse; but do not look toward disbursing those defective things, which you would never take [for yourself] unless your eyes were closed."

His view is that

"as with the New Testament, what these examples reveal - and many other examples could be adduced - is not abstract concepts of 'good' and 'evil' but rather something that is understandable by individuals and related to themselves and the world around them."

In his *The Way Of Jesus of Nazareth: A Question Of Hermeneutics?* {9} he expands upon his statement

that "the simple gospel message of the health of love was somehow lost for a while" by referencing his translation of the Gospel of John and concluding that:

What emerges from my own translation – that is, from my particular 'interpretation of meaning' of the Gospel According To John – is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed. This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations based on inflexible notions of 'sin' and thus on what is considered 'good' and what is considered 'evil'.

Hence why he writes that the Gospel of John "contains certain truths not only about our physis as human beings but also about our relation to Being, to the divine, to the numinous."

Thus for Myatt the Gospel of John forms part of what he terms 'the culture of pathei-mathos' {10} with their being

"in this culture of pathei-mathos a particular ethos: the tone of harmony, ἀρμονίη; of a natural balance, or rather of how certain human actions are hubris - ὕβρις - and not only disrupt this needful harmony but also cause or contribute to suffering. Of the importance, and perhaps the primacy, of human love; of how Eris is the child of Polemos and Hubris, and of how a lovelorn Polemos follows Hubris around, never requited. Of how the truths of religions and spiritual ways are, in their genesis, basically simple, always numinous, and most probably the same: guides to living in such a way that we can rediscover the natural balance, appreciate the numinous, and avoid hubris.

In Part Three of *Questions of Good, Evil, Honour, and God* - subtitled *Religion, Law, and The Reformation of Individuals* - Myatt describes how all this, and his analysis Part Two of Islamic and Western jurisprudence, and of the modern State, relates to his philosophy of pathei-mathos. For the culture of pathei-mathos:

"not only provides, as does the modern State, a perspective (and a teleology) unrelated to the judgement of a supreme deity and the promise of an after-life, but also points us toward answers rather different from those provided by proponents of the State, of liberal democracy, and of a jurisprudence concerned with international law and codifying and criminalizing what politicians, and/or some political theory, ideology, dogma, or agenda, deem to be bad.

For what that culture provides is an understanding of how all forms - be they considered political, or codified ideologically or in the form of a dogmatic hierarchical religion - have caused suffering, or do cause suffering sooner or later, because they are judgemental, supra-personal; and that such suffering is unjustified because it is individual human beings and indeed the other life with which we share this planet who and which are important; and that to alleviate and to prevent and remove the causes of suffering is necessary because a manifestation of what is good; that is, a manifestation of reasoned, balanced, compassionate, personal judgement, and of that learning, that knowledge, the insights, that personal experience of conflict, war, disaster, tragedy, havoc, violence, hatred, and pain, have taught and revealed to individuals for some three thousand years."

Which, in his words, leads to

"an understanding of (i) how good and bad are not 'out there' and cannot be manifest or assumed to be manifest in some form, by some ideation, or in 'them' (the others), without causing or contributing to or being the genesis of suffering, but instead are within us as individuals, a part of our nature, our character, our φύσις, and often divergently expressed; and (ii) of how, in my view at least, personal honour and not a codified law, not a jurisprudence, is the best, the most excellent, way to define and manifest this 'good', with honour understood, as in my philosophy of pathei-mathos, as an instinct for and an adherence to what is fair, dignified, and valourous."

This relates to his understanding of honour as described in the *The Numinous Balance of Honour* section of chapter VI of his *The Numinous Way Of Pathei-Mathos*. {11}

Which understanding, as with most of his philosophy of pathei-mathos, {12} he frames in terms of classical rather than modern philosophy and thus uses ancient Greek terms:

"In many ways, the personal virtue of honour, and the cultivation of wu-wei, are - together - a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη. For personal honour is essentially a presencing, a grounding, of ψυχή - of Life, of our φύσις - occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη."

Myatt's understanding of honour as a personal presencing of the numinous and a consequence of empathy - that is, his understanding of good and evil - may be said to be one ultimately based on experience. For his philosophy:

"is not a conventional, an academic, one where a person intellectually posits or constructs a coherent theory - involving ontology, epistemology, ethics, and so on - often as a result of an extensive dispassionate study, review, or a criticism of the philosophies or views, past and present, advanced by other individuals involved in the pursuit of philosophy as an academic discipline or otherwise. Instead, the philosophy of pathei-mathos is the result of my own pathei-mathos, my own learning from diverse - sometimes outré, sometimes radical and often practical - ways of life and experiences over some four decades; of my subsequent reasoned analysis, over a period of several years, of those ways and those experiences; of certain personal intuitions, spread over several decades, regarding the numinous; of an interior process of personal and moral reflexion, lasting several years and deriving from a personal tragedy; and of my life-long study and appreciation of Hellenic culture."

Which brings us to the core of that experience, the concept of honour, and how experience and his learning from experience caused him to refine it over the decades. From being a codified part of his extremist ideology to being a manifestation, a personal understanding, of the essence of 'the human culture of pathei-mathos'.

This was the 'inner struggle' described in his autobiography *Myngath*, {13} during which Myatt's perception of honour and duty would be changed.

Part Two

Extremism, War, And Honour

In his old writings as a neo-nazi ideologist (1984-1998) and, later (2001-2008) as a Muslim apologist for al-Qaeda and the Taliban, Myatt eulogized Kampf and Jihad, and the role of "the warrior". {14}

This began to change when a personal tragedy led him to his question his extremist past and extremism in general; a questioning he wrote about in his semi-autobiographical 2013 book *Understanding and Rejecting Extremism: A Very Strange Peregrination*. {8}

A passage from that book provides the necessary personal and philosophical context, and a passage I quote in full since it also explains the genesis of his understanding of suffering, of the inhumanity of war, and of extremism in general:

"I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillipe de Monte, and beyond. So much so that such sacred music is now the only music I can listen to, out of choice, redolent as it is, has become, for me, of the beautiful, of humility, of tragedy, of a sacred suprapersonal joy, of what is or can be divined through contemplative prayer. A remarkable treasure of culture, of pathei-mathos...

Without such religious, such spiritual, such organized, reminders, daily or weekly - that is, without prayer and without what is perhaps the best that religions and spirituality manifest - how do we balance another need of ours? That need to cause suffering and cry havoc, and a need whose genesis, perhaps, resides in our desire to be, to express, to re-affirm the separation-of-

otherness, manifest as this is and has been in our own self-importance, our egoism, our greed; and in our belief that 'we', our assumed or our assigned category, are better than, superior to, 'them', the others: that 'we' are 'right' or have right on our side while 'they' do not and are wrong, leading as such belief so often does and so often has done to conflict and war and to us treating 'the others' in a dishonourable, uncompassionate, way because we, or those we follow and obey, have dehumanized 'them'. For I now incline toward the view that without such categorization, such assumptions - such a prejudice, such a belief - about 'us' and 'them', without such greed, such self-interest, and such a need to express, to manifest, importance, then war and suffering-causing armed conflict are not possible.

Is humility, therefore and as most religions and spiritual ways inform us, a necessity for us, as human beings? And if so, then how to manifest such humility, to be reminded of such a need, if we, as I now, personally have no expectation of or belief in God, or in Allah - in Heaven or Jannah - or in gods, or even in mechanisms such as rebirth and karma? Such questions have greatly occupied me for the past three years.

Given what I have intuited about our human nature - what many others have intuited or discovered over millennia - and what I believe I may have learned from my own pathei-mathos, I feel humility is indeed a necessity for us, as a means of guiding us toward avoiding causing suffering; as a means of placing our own life in the cosmic perspective of Life. That is, as a means of appreciating our nature as fallible, error-prone, beings who have the ability, the character, to not only refrain from committing the error of hubris but to also rationally understand why hubris is an error and what the numinous may be, beyond ideations and beyond the myths, the allegories, the spiritualities, the words, that we have used and do use in order to try and express it.

As to how to manifest humility - sans religions, sans prayer to a deity or deities, (etcetera) - I admit I do not know, although my [philosophy of pathei-mathos] is my attempt to find, and to try and express, some answers. Fallible answers such as the importance, the numinosity, of personal love; fallible answers such as empathy, and the knowing, the understanding, of others (and of ourselves) that empathy provides and of how such empathy and such empathic knowing is and can only be personal."

Here we have, in what he termed the separation-of-otherness, the basis for his philosophy of pathei-mathos: (i) pathei-mathos, (ii) the knowledge provided by empathy, and (iii) that this knowing is personal and thus cannot form the basis for anything supra-personal such as a political ideology or a religion.

As he explains in that Part One of *Understanding and Rejecting Extremism*:

[A]ll extremists accept - and all extremisms are founded on - the instinctive belief or the axiom that their cherished ideation(s) or abstraction(s) is or are more important, more valuable, than the individual and the feelings, desires, hopes, and happiness, of the individual. The extremist thus views and understands the world in terms of abstractions [...]

The abstractions of extremism are manifest in the ideology, which posits or which attempts to explain (however irrationally and intolerantly) some ideated form, some assumed or believed in perfect (ideal) form or category of some-thing, and which ideated form is or can be or should be (according to the ideology) contrasted with what is considered or assumed to be its 'opposite' [...]

The individual, extremist or otherwise, is therefore required to accept - be subservient to - the judgement that the ideology asserts, or which some ideologue proclaims, is correct; for all ideologies denigrate or require (overtly or otherwise) the suspension of individual judgement either in favour of the collective, 'correct', ideological one, or in favour of the judgement of some leader, ideologue, or some 'higher authority'.

What his own pathei-mathos and that of others revealed was:

"a quite simple truth; that what is wrong is causing or contributing to suffering, and that, with (at least in my admittedly fallible opinion) one exception and one exception only we cannot now (again, at least in my admittedly fallible opinion) morally justify intentionally causing or contributing to the suffering of any living being.

How many more centuries - or millennia - will we need? To learn, to change, to cease to cause such suffering as we have for so many millennia caused.

My own life - of four decades of suffering-causing extremism and personal selfishness - is, most certainly, just one more example of our manful capacity to be stupid and hubriatic. To fail to learn from the pathei-mathos of human culture, even though I personally had the advantages of a living in diverse cultures and of a 'classical education', and thus was taught or became familiar with the insights of Lao Tzu, of Siddhartha Gautama, of Jesus of Nazareth, of Sappho, Sophocles, Aeschylus, Cicero, Livy, Marcus Aurelius, Dante Alighieri, Jane Austen, Charles Dickens, TS Eliot, EM Forster, and so many others; and even though I had the opportunity to discover, to participate in, and thus felt, the numinosity, the learning, inherent in so many other things, from plainchant to Byrd, Dowland, Palestrina, Tallis, to JS Bach and beyond. And yet, despite all these advantages, all these chances to learn, to evolve, I remained hubriatic; selfish, arrogant, in thrall to ideations, and like so many men somewhat addicted to the joy, to the pleasures, of Kampf, placing pursuit of that pleasure, or some cause, or some ideation, or my own needs, before loved ones, family, friends. Only learning, only finally and personally learning, after a death too far."

Honour And Empathy

During Myatt's National Socialist years his perception of honour was of it as "the natural instinct for nobility made conscious and this is done through a Code of Honour" {15} which laid down rules of behaviour such as being reserved in public and not given to displays of emotion."

During his "inner struggle" between 2006 and 2009 such an impersonal written codification with its rules or commandments was at odds with the individual learning inherent in the culture of pathei-mathos:

"One uncomfortable truth from which even I with all my sophistry could not contrive to hide from myself, even though I tried, for a while. The truth that I am indebted. That I have a debt of personal honour to both Fran and to Sue, who died - thirteen years apart - leaving me bereft of love, replete with sorrow, and somewhat perplexed. A debt to all those other women who, over four decades, I have hurt in a personal way; a debt to the Cosmos itself for the suffering I have caused and inflicted through the unethical pursuit of abstractions.

A debt somehow and in some way - beyond a simple remembrance of them - to especially make the life and death of Sue and Fran worthwhile and full of meaning, as if their tragic early dying meant something to both me, and through my words, my deeds, to others. A debt of change, of learning - in me, so that from my pathei- mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss.

But this honour, I have so painfully discovered, is not the abstract honour of years, of decades, past that I in my arrogance and stupid adherence to and love of abstractions so foolishly believed in and upheld, being thus, becoming thus, as I was a cause of suffering. No; this instead is the essence of honour, founded in empathy; in an empathy with and thus a compassion for all life, sentient and otherwise. This is instead a being human; being in symbiosis with that-which is the essence of our humanity and which can, could and should, gently evolve us." {16}

In 2014 he expressed his understanding more philosophically, writing that personal honour

"presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.

Of how such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it is only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develop what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." {17}

This "cannot be extracted out from the living moment" also applies to empathy since

"empathy is a human faculty mean that the apprehension is wordless and personal and cannot be extrapolated beyond, or abstracted out from, the individual without losing some or all of its numinosity since the process of denotatum - of abstraction - devolves around the meanings

assigned to words, terms, and names, and which meanings can and do vary over causal time and may be (mis)interpreted by others often on the basis of some idea, or theory, or on some comparative exegesis." {18}

Furthermore, when asked in a 2022 interview:

"You appear to have forged an existential crucible from which many now draw inspiration. How would you like to see that inspiration embodied in the lives of those who look up to you?" {19}

Myatt's answer was:

"Just as my fallible understanding is that honour cannot be abstracted from a personal moment to become some sort of principle or guide, so my similar fallible understanding is that a person who learns by means of pathei-mathos cannot be or rather should not become such a guide or even an example and certainly should not assume any sort of guiding role."

In the same interview when asked where does he philosophically situate his own paganus weltanschauung, he replied:

"I do not situate my weltanschauung anywhere in terms defined or believed or discussed by others, ancient or modern, because it is just my weltanschauung, born from various experiences and the loss of loved ones, and nurtured by working and living on a farm in England, by solitary walks along a sea-shore and in the hills and deciduous woods of English Shires."

Which answers express the *raison d'être* of his philosophy: the personal pathei-mathos of one person and, as he also says in that 2022 interview, his "attempt at expiation".

Conclusion

Those answers in that 2022 interview return us to where we began: with his defence, based on personal experience, of Catholicism, and with his 2013 text *Religion, Empathy, and Pathei-Mathos*, the first chapter of which, titled *Numinous Expiation*, invokes the dilemma he faced when confronting his extremist past:

"One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow. The type of strong feelings that Christopher Marlowe has Iarbus, King of Gaetulia, voice at the end of the play *The Tragedie of Dido Queene of Carthage*, written c.1587:

Cursed Iarbas, die to expiate
The grief that tires upon thine inward soul.

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal *dua* to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam.

Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site."

The only answers Myatt could find were his pagan philosophy of pathei-mathos {3} and his writings about rejecting extremism. That certain academics and persons of a particular political persuasion have prejudicially rejected his answers surely reveals something significant about them.

Rachael Stirling
January 2023

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URL's valid as of January 2023

{1} *In Their Prejudice They Prefer To Prejudge*, <https://concerningmyatt.files.wordpress.com/2022/09/dm-prejudged.pdf>

{2} *The Urban Tale Of Myatt And Long*, <https://concerningmyatt.files.wordpress.com/2022/09/urban-tale-myatt-o9a-v7a.pdf>

{3} The pagan nature of Myatt's philosophy is comprehensibly described in *The Pagan Philosophy Of David Myatt*, which includes the monograph *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*. <https://concerningmyatt.files.wordpress.com/2022/09/myatt-paganism.pdf>

{4} The use of the English term numinous dates from the 17th century, and Myatt explains his understanding of the numinous in his essay *From Mythoi To Empathy*:

"that it is primarily a perceivation, not a personal emotion or feeling, not a mysterium, and not an idea in the sense of Plato's εἶδος and thus is not similar to Kant's concept of *a priori*. As a perceivation, while it includes an apprehension of what is often referred to as 'the divine', 'the holy' - and sometimes thus is an apprehension of theos or theoi - it is not limited to such apprehensions, since as in the past it is often an intimation of, an intuition concerning, the natural balance of ψυχή; a balance which ὕβρις [hubris] upsets. This natural balance - our being as human beings - is or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful." *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022, pp.38-41, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{5} <https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf>

{6} <https://davidmyatt.wordpress.com/2018/09/09/persecution-and-war/>

{7} <https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf>

{8} *Understanding And Rejecting Extremism*, <https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf>

{9} <https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/>

{10} Myatt describes this culture in the following terms:

"The pathei-mathos of individuals over thousands of years, often described in literature, poetry, memoirs, aural stories, and often expressed via non-verbal mediums such as music and Art, has resulted in an accumulation of insights; what we might with some justification describe as a culture, which, while often redolent of the spiritual, is not religious. That is, not doctrinal, not codified, not organized, and not presenting or manifesting a theology. A culture that is supra-national, containing as it does, among many other treasures, the observations of Lao Tzu, Siddhartha Gautama, Ovid, and Mohandas K. Gandhi; the thoughts of Aeschylus, Sappho, and Sophocles; the writings of Marcus Aurelius and Jane Austen; the allegory, the mysterium, of Jesus of Nazareth; and, importantly, the experiences - written, recorded, and aural - of those who over the centuries have endured suffering, conflict, disaster, tragedy, and war, and who were forever changed by the experience."

{11} *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{12} This use of Greek terms, sometimes transliterated, sometimes not, makes his philosophy not only rather distinct among modern philosophies but also often obscure. In his defence, Myatt writes that

"the philosophy of πάθει μάθος has certain connexions to Hellenic culture and I tend therefore to use certain Greek words in order to try and elucidate my meaning and/or to express certain philosophical principles regarded as important in - and for an understanding of - this philosophy; a usage of words which I have

endeavoured to explain as and where necessary, sometimes by quoting passages from Hellenic literature or other works and by providing translations of such passages. For it would be correct to assume that the ethos of this philosophy is somewhat indebted to and yet - and importantly - is also a development of the ethos of Hellenic culture; an indebtedness obvious in notions such as δίκη, πάθει μάθος, avoidance of ὕβρις, and references to Heraclitus, Aeschylus, and others, and a development manifest in notions such as empathy and the importance attached to the virtue of compassion." Introduction to Part Two of *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022, op.cit.

As with the philosophy of Heidegger, who also uses Greek terms and certain words, such as Dasein, in a particular philosophical way, Myatt's philosophy requires serious study.

{13} David Myatt, *Myngath*, 2013, pp.65-67, <https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf>

{14} Rachael Stirling's *The Peregrinations Of David Myatt: National Socialist Ideologist* chronicles Myatt's extremist decades with quotations from his neo-nazi and Islamist writings.
<https://concerningmyatt.files.wordpress.com/2022/09/dm-ns-ideologue-second-edition.pdf>

{15} *The Meaning of National-Socialism*, included in *Selected National Socialist Writings Of David Myatt*, <https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf>

{16} *Myngath*, pp.80-81, op.cit.

{17} *The Way Of Pathei-Mathos - A Précis*, included in his book *One Vagabond In Exile From The Gods*, 2014. A gratis pdf version is available at <https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf>

{18} *From Mythoi To Empathy*, 2018. Included in *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022, <https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf>

{19} *What is the Meaning of Myatt?* Included in *Three 2022 Interviews*, <https://concerningmyatt.files.wordpress.com/2022/11/dm-three-interviews.pdf>

Vindex, Homo Hubris, And Authenticity In The National Socialist Writings Of David Myatt

With a few exceptions Myatt's National Socialist (NS) writings, date from between 1984, with the publication in America by George Dietz of Myatt's *Vindex - Destiny Of The West*, to September 1998 before his conversion to Islam.

The exceptions are the NS writings he revised and the pro-NS writings he wrote following that conversion; which post-1998 writings he explained in a 2023 interview, that he:

"kept certain channels of communication open particularly concerning Reichsfolk, and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was insufficient evidence to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam* [...]

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH." {1} {2}

In regard to 'Homo Hubris' the primary sources used are the 48 page *Seven Essays Concerning The Mythos of Vindex* {3} and the similarly and confusingly titled, 55 page and later compilation *Essays Regarding The Vindex Mythos* which contains the complete text of Myatt's *Mythos of Vindex*. {4} However, I have, for comparison, also utilized a stand-alone version of the *Mythos of Vindex*. {5}

The *Seven Essays* contain early drafts (c.1997-1998) of parts of his *Mythos of Vindex* together with items such as *Homo Hubris* and *The Magian Ethos* in which Myatt answers questions such as "Can you explain what you mean by the term The Whites Hordes of Homo Hubris, why you use it and what, if any, relation there is to the term Horde used to describe the followers of Genghis Khan?" There is also a polemic with the descriptive title *The United Nations - The Sly Magian at Work*.

In the Introduction to *Essays Regarding The Vindex Mythos* the compiler writes:

"Written in 1998 but substantially revised and extended during his time as a Muslim, *The Mythos of Vindex* was only first privately distributed in a complete edition in 2009 by Reichsfolk and only publicly published by them in 2016."

She notes that *The Mythos of Vindex* contains:

"an extensive critique of those peoples of the West who had helped destroy National Socialist Germany and who had allowed or facilitated what Myatt in *Vindex - The Destiny Of the West* described as the Magian distortion of the West. He termed these people 'the White hordes of Homo Hubris' who were the natural allies and servants of The Magian."

Myatt himself writes in the Introduction to *Seven Essays Concerning The Mythos of Vindex*:

"The essence of the new way of life that Vindex heralds and implements (the Vindex ethos) is: (i) the way of tribes and clans in place of the abstraction of the modern nation-State; and (ii) the way, the law, of personal honour in place of the abstract laws made by governments."

In the *Vindex and The Defeat of The Magian* section of the work he states that:

"Vindex restores to the modern world the fundamental principle of true, natural justice: the personal justice based on the rule of personal honour, which thus gives to the individual a genuine freedom. For it is this natural, and human, justice, which the modern State has usurped, making the individual powerless before 'the might of the State, for there are no so-called individual rights which the mighty State cannot take away or suspend or ignore or legislate away, and no area where the State cannot interfere or impose its will."

He explains that:

"The Magian ethos is represented in the victory of consumerism over genuine, numinous, culture. It is represented in the triumph of abstract 'cleverness' - particularly abstract 'law' - over the noble instincts of the man, or woman, of honour. It is represented in the triumph of vulgar mass entertainment over spontaneous family and small community events. It is manifest by the triumph of urban haste and impoliteness over the possession of rural manners. It is manifest in the triumph of loans and usurious debt over thrift. It is represented in the triumph of indecency and profanity over modesty. But, perhaps most of all, it is represented in the destruction of the slow, rural, way of life - work involving manual labour and/or the

labour of animals – and its replacement by the industry and machines of Homo Hubris, made possible by a rampant capitalism and the abject and large-scale exploitation of people and natural resources by modern States and their privileged oligarchies."

That is, he was not in his *The Mythos of Vindex* using the term Magian, as many have incorrectly assumed, as a synonym for Jewish. In an Appendix to *The Mythos of Vindex* it is explained that the term Magian refers to

"not only the hybrid ethos of Yahoud and of Western hubriati, but also to refer to those individuals who are Magian by either breeding or by nature, with the essence of the Magian ethos being inherent in Judaism, in Nasrany (Christianity), in Islam, and in the relatively recent causal (social, political, intellectual) abstractions - such as Marxism and Freudian psychology - which have been developed by Magians and by their followers, the hubriati of the West."

With 'hubriati'

"that class of individuals, in the West, who have been and who are subsumed by hubris and the delusion of abstractions, and who occupy positions of influence and/or of power. Hubriati include politicians, Media magnates and their savants, military commanders, government officials, industrialists, bankers, many academics and teachers, and so on. The oligarchy (elected and unelected) that forms the controllers of Western governments are almost exclusively hubriati. Among the abstractions which delude hubriati are the State, the nation, abstract law, and the pretence that is called democracy."

However, in essence, it is fair to conclude that a study of Myatt's writings in *Seven Essays Concerning The Mythos of Vindex* and in *Essays Regarding The Vindex Mythos* reveals that, in common with most of his National Socialist writings, Myatt's portrayal of Homo Hubris is based on severe ideological, impersonal, and moralistic generalizations, and is itself not only hubristic but also a causal abstraction, a category, a type, to which he un-empathically assigns individuals, and which impersonal un-empathic assignment he would, to his credit, not only philosophically and morally criticize years later, making rejection of such abstractions one of the foundations of his post-2011 philosophy of patheismathos, but also led him to deconstruct extremism, {6} and National Socialism as in his two 2012 texts (i) *Hitler, National-Socialism, and Politics - A Personal Reappraisal* and (ii) *Some Philosophical and Moral Problems of National-Socialism*. {7}

Homo Hubris

Such an ideological, impersonal, moralistic, generalization is implicit in his 1990s description of Homo Hubris as sub-human, but which term he did not, as so many seem to have pejoratively assumed, use it as The Third Reich ideologically did. Instead, and given his predilection for archaic spelling and archaic meanings {8} and the context, he used it in accord with the definition given in an old Cambridge dictionary "of having or showing behaviour or characteristics that are much worse than those expected of ordinary human people."

For the *Tyranny of The Magian* section of *The Mythos of Vindex* contains the following explanation:

"[T]he industrialized nations of the West are the original abode of Homo Hubris: that new sub-species of the genus, Homo, which new sub-species has evolved out of the industrial revolution and the imposition of both capitalism and what is called democracy. This new rapacious denizen – this creation of the modern West – is distinguished by their profane 'lack of numinous balance', by a lack of knowing of and feeling for the numinous; by a personal arrogance, by a lack of manners, and by that lack of respect for anything other than strength/power and/or their own gratification. And it was to satiate and satisfy and to use and control Homo Hubris that the Magian and their acolytes manufactured the vacuous, profane, vulgar mass entertainment industry – and mass 'culture' – of the modern West, just as it is the Magian-controlled Media, and the 'spin', the propaganda, of politicians who have been assessed and accepted by the Magian cabal, which keeps Homo Hubris almost totally unaware, and uncaring, of the reality of the modern world and of the sordid dishonourable deeds of the multitude of Magian minions."

This certainly fits the definition of sub-human as "having or showing behaviour or characteristics that are much worse than those expected of ordinary human people" where, according to Myatt's essays about a return to the land, such 'ordinary human people' implies those who before the industrial revolution mostly worked on the land and lived in rural communities. {9}

In addition, in his 2001 text *Return To The Land* he wrote:

"The stark truth of the matter is that our modern way of living is inhuman: in fact, it is sub-human. It encourages and condones sub-human behaviour, despite all the meaningless abstract political rhetoric spewed forth by politicians and others.

The result of such sub-human behaviour is evident for all to see in the vast urban sprawls: drunken, ill-mannered, louts (both male and female) indulging themselves; gangs of youths roaming urban (and even rural) housing estates, terrorizing people; gangs and individuals robbing, raping and mugging at will; armed gangs carrying guns, and using them, in some 'turf war' over drugs; ill-mannered, careless, angry drivers of motor vehicles; selfish, ill-mannered, vainly preening 'business-executive' types acting superior because they have money. And so on, and so on.

The modern world has become less and less human: less and less reasonable, less and less free."
{10}

In the same text he also writes about a 'return to authenticity.'

Authenticity

In his NS writings Myatt does not use the term 'authenticity' as it now commonly defined in academia, and used by certain social commentators, by psychiatrists, and by politicians:

"To be authentic is to identify with, or claim ownership of, a narrative of origins, or a sense of original and unadulterated selfhood. To assert or reclaim authenticity is to reject any force or process that separates or alienates the individual from their true identity, character, or sense of purpose." {11}

Instead, Myatt uses 'authentic' in the original Ancient Greek sense, which is not of ownership or of 'power' but of 'original', of one who does something for themselves,

Authentic (ȡpentik), *a* (and *sō*) Forms 4-5
auctentyke, 4-7 autentik(e), 5 -yk, 5-6 -ioke,
-yke, 6 attentik, awtentyke, 6-7 aut-, authen-
tique, -ike, -ioke, 6-8 -ick, 6- authentic. [a
OF. *authentique* (13th c), ad. L *authentic-us*, a Gr
αὐθεντικός 'of first-hand authority, original,' f. *αὐ-*
θεντία 'original authority,' and *αὐθέντης* 'one who
does a thing himself, a principal, a master, an

or of the 'principle' one or thing or 'being', and thus possibly, as the opposite of inauthentic, suggestive of Heideggerian existentialism.

Hence Myatt writes that:

"we must return to the land, to a less materialistic, more rural, way of living, because only such a way of living with its close and intimate contact with Nature and with its often hard manual work enables us to live in an authentic and human way." {10}

Regarding 'hard manual work' he was speaking from experience:

"Do not believe that I yearn for some non-existent romantic rural idyll. I know [from years of personal experience] the hardness of this life, of how the work, the days, the weather, can wear you down, make limbs, back, hands, ache; of how some days I become wearied with a particular wearisome, repetitive task, and yearn for the day to end, to sit outside in the garden of the local Pub, alone with my pint of liquid food made from water and barley and flavoured with hops..... But this simple life is my choice; there are good days, and bad days; usually more good days, especially when - as today and yesterday - the Sun warms and I can see the beauty of this Earth's blue sky. In many ways, I yearn for the warm, sunny days of an English Spring, Summer and Autumn, as I know there must be life-giving rain, and clouds to bear that rain. There is balance, which has brought the numinous beauty of this rural landscape, this land.

The toil of earlier times was often much harder than it is now; but the toil that is necessary, now, to live simply, frugally, is not that hard - although it will be so for those who have never done such work. I remember how many people - especially young people - started work in the fields at my previous place of work. Some lasted a few hours; some lasted a week; a few lasted a few weeks. None lasted longer, leaving us two [old farm hands] with our hoes, our taciturn ways, to knowingly smile.

The important thing is that I, perhaps we, now have, and can make, a conscious choice - to live in the world, as it i has become; or to live as we can, and - I now believe - we should, simply, in an unaffected way, in harmony, symbiosis, with Nature, thus restraining ourselves, especially our desire for the things we really do not need, for the things which harm Nature, the living beings of Nature, and we ourselves, if we but knew it." {12}

In his *A Brief Criticism of William Pierce*, Myatt again mentioned rural living:

"Pierce failed to give the importance due to Nature and our connection to it. A rural way of life is essential to our well-being, as is a reverence for Nature and an understanding of our own place in the Cosmos. This gives us the higher, moral, perspective we need to make human, rational, choices." {13}

For Myatt the NS ideologue, Inauthentic life is the life, the way, of Homo Hubris:

"This is Homo Hubris, who uses powerful machines to dig deep into earth, to flail hedges, to cut down trees, to carve through and destroy what Nature has spent years, decades, perhaps a century, nurturing and growing, and who, in arrogance, desires to tame, to control, Nature - to urbanize Nature, to strive to make Nature conform to some plan, or some scheme, or some abstraction manufactured by some individual or approved by some committee of individuals, and who thus views Nature as some commodity, some resource. This is Homo Hubris whose greed and indifference are leading to the extinction of living species after living species on this planet which is currently our dwelling and our home. This is Homo Hubris whose abstractions,

whose selfishness, whose lack of empathy is leading to a loss of the diversity of Life on our planet, which loss includes the loss of folk communities and their often unique ways of living." {14}

In the published edition of *The Mythos of Vindex* he presents his idealistic vision of both Vindex and of the future where clans and tribes have apparently replaced his earlier vision of new, small, rural folk communities:

"[A]s I have stated several times in various writings, we have now arrived at the stage of our human evolution when we can not only, and for the first time, consciously understand ourselves, but when we can consciously decide how we are to react, and what it is that we should do. That is, we have become much more than thinking animals who possess the faculty of speech, for we possess the ability to consciously change, and to consciously control, and evolve, ourselves. Or, expressed, another way, we now know how to - and have the opportunity to - access and to presence, the numinous itself; to access and to presence that which refines, dignifies, and evolves us; that which makes us human, which can enable us to live numinous lives, and to fulfil the potential latent within us and so take us out to live among the star-systems of our Galaxy and of other Galaxies.

Personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.

Thus, the duty - the wyrd - of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past - or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany - but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader." {5}

However, in a letter written in 2003 he explains how a new folk or clan can be created:

"A clan begins with, derives from, an extended family, and which family is - or rather consciously can be, via the ethic of honour, an awareness of the numinous and an understanding of Nature - bound by ties of kinship and loyalty and a shared culture or ethos.

A clan is formed when such an extended family, so bound, naturally and locally expands through marriage and mutually beneficial alliances with other families. Further expansion - often through the practical necessity of cooperating with nearby clans, for whatever reason, such as mutual defence, sharing of resources and of labour - develops such an informal alliance into a tribe, harrowed as such a tribe often is over several generations through shared experiences and difficulties overcome and through marriage.

This natural development historically occurred, for example, in the Shires of England where generational farms were often home to an extended family, with hamlets and then, later, villages - a form of tribe made up of various families - developing to aid the diverse specialisms that such farming communities came to require." {15}

As the authoress describes in her Introduction to *Essays Regarding The Vindex Mythos*,

"This is a world away from Storm-troopers marching in city streets, from political rallies, from electioneering and from a political leader making public speeches and promises. It is also worlds away from covert, insurrectionary, armed groups taking on the Old Order through campaigns of bombings, sabotage, and assassinations." {4}

Myatt was aware that this process, from families to clans and thence to tribes, would be a long-term project involving decades, if not a century or more, of causal time and be the result of personal example. Which is why he framed it and refereed to it as a mythos:

"Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presented as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events. Vindex is the name of one such numinous prophecy of the near future: an archetypal figure." {5}

Which long-term project he explained in his *Mythos Of Vindex*:

"A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and

through developing reason and understanding. What will result will be a new coming-into-being: a new folk." {5}

Hence why, in 1998, he created the Reichsfolk group:

"One of the aims of Reichsfolk is to create a new homelands for people of various cultures, where they can live, in freedom, among their own kind according to their own folkish traditions, customs and laws. Thus, Reichsfolk aims to establish groups or associations among peoples of all cultures, with the aim of the folk of these cultures seeking to establish their own folk homeland, and with all these diverse, world-wide, groups and associations co-operating together, on the basis of mutual respect and honour [...]

The primary practical and immediate aims are: (i) to create a new way of living through establishing new urban and especially rural communities and organic farms where the ideals of National-Socialism can be put into practice; (ii) to create a new type of person through individuals living in this new way, in such communities and on such farms. These aims arise from the belief that only this new way of living can solve the problems which beset our world and create the noble Golden Age which all civilized people yearn for in their hearts. These communities will form the basis for the creation of a new homelands sometime in the future [...]

The fundamental change that is required to bring about this new society is this personal change. This change cannot be brought about through ordinary political reform or revolution - for that usually only affects the external forms such as Institutions. The real revolution that is required is this personal spiritual revolution - a change of values and a change to idealism. This spiritual revolution can only be achieved through personal example and on an individual basis by individuals fundamentally changing themselves for the better - by becoming enlightened. Anything else is temporary and superficial." {16}

A Long-Term Project

This understanding of Myatt's Vindex Mythos, of Reichsfolk, and of the example of Homo Hubris, as part of a long-term if idealistic and certainly non-political project centred around Nature, places such writings as we have been discussing, and some others have discussed, {17} into (i) the necessary supra-national perspective of centuries where temporal abstractions {18} such as nations, and their temporal politics usually in the West based on the dialectic of elections and propaganda with their projection of manufactured categories onto opponents and dissenters, are or become irrelevant morally or otherwise, and (ii) the perspective of how the ideas and mythos were developed, evolved, by Myatt over many years away from severe ideological, impersonal, and moralistic generalizations toward an emphasis on personal change through an authentic, first-hand, appreciation of virtues such as reason, restraint, and an empathy with all living things wrought through a rural living.

In regard to personal change, in his *Letters From An English Farm* Myatt wrote:

"Another warm beautiful Spring day in the English fields of the kind that reminds how wonderful and simple life can and should be: there seem to be no problems here, by this small stream, and I sit on the now longish, greening grass beside it beneath a sky of variegated blue with only the sounds of birds for company. No breeze to stir the trees of the overgrown copse behind.

There, three yards away, a bare grass-free patch where animals have come to drink, leaving prints in the now dried mud: two deer, a fox. There is no human-made war here; no rockets, missiles, bombs; and I am left again to wonder with sadness why our species never learns. Once, many times, anger at such injustice would have roused me, all but controlled me, and I would have sallied forth to try and make things better. But now: now, I feel only the centuries of longing that have brought some of our species to that perspective, that compassion, that empathy that has grown within me as grass grows with each warming Spring. Such a gift, this soil." {19}

"I have learned that one of the most harmful things is an ideology, of whatever kind, political, religious, social: a belief we have the answers, and that some law, some government, some abstract idea, some political or social policy, or religious belief, can and will change things for the better, even though - as it almost always does - such a thing involves some suffering, some deaths, some people being deprived of their liberty, their freedom, and some individuals using whatever arts of manipulation they can to convince others of the correctness of such a thing, which is always supra-personal, and as such always involves some people, or some government, having some dishonourable 'authority' over others, on pain of punishment.

The simple way of reason, of restraint, of empathy with all living things, of symbiosis with Nature does involve us changing ourselves but such change involves only a free, conscious, individual, choice. Can we accept some of the hardships, the frugality, that such a life brings because we know that this is how we can and should live and that by so living we are not only not harming others, but aiding ourselves, our family, or locality, Nature and the Cosmos? All else seems, now, inauthentic, unnecessary, a turning away from the knowledge, the understanding, we have achieved - and especially a turning away from that empathy, that consciousness, that awareness of the matrix, of us as a connexion, a living nexus, which I have begun to feel is the essence of our humanity." {12}

Footnotes

URL's valid as of June 2024

{1} The interview is included in *An Uncertainty Of Knowing: Four Interviews*, ISBN 979-8394746574. Gratis open access pdf: <https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf>

{2} According to Daniel Koehler:

"It is quite extraordinary that Myatt kept open and amicable relations with the extreme-right milieu, even years after his conversion. The fact that most of his neo-nazi writings are still essential reading in many militant far-right groups and circles further shows that his double narrative strategy that aimed to avoid being seen as a traitor have worked to some degree." *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. p.154

{3} Although undated, the 'Seven Essays' probably date from c.1998 to, given the mention in *The Ethos of Vindex In Historical Context* essay, of Abu Ghraib, Bagram and Guantanamo Bay, c.2003. <https://archive.org/download/34575213-david-myatt-seven-essays-concerning-the-mythos-of-vindex/34575213-David-Myatt-Seven-Essays-Concerning-The-Mythos-of-Vindex.pdf>

{4} Rachael Stirling, 2024, *Essays Regarding The Vindex Mythos*, <https://archive.org/download/vindex-mythos/vindex-mythos.pdf>

{5} *The Mythos of Vindex*, <https://archive.org/download/david-myatt-mythos-of-vindex-3/david-myatt-mythos-of-vindex-3.pdf>

This version has the boilerplate "Third Edition, cc David Myatt 1998, 2009. This work is licensed under the Creative Commons Attribution-NoDerivatives 4.0 International (CC BY-ND 4.0) License" attached to it.

{6} *Understanding and Rejecting Extremism*, 2013, <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf>

{7} Both essays are available in <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

{8} "Apropos my sometimes idiosyncratic spelling. Standardization of spelling in English is a fairly recent innovation and one that, in my view, sometimes detracts from the rich diversity of the English language and our literary heritage. Thus and for example my preference for saught instead of sought; reflexion instead of reflection; and my occasional use of older somewhat obscure words such as perceiverations." <https://davidmyatt.wordpress.com/on-idiosyncratic-capitalization-and-spelling/>

{9} "An excellent depiction of [the] now lost pre-HomoHubris way of life, in the West, is given in *Lark Rise to Candleford* by Flora Thompson." Myatt, footnote to the *Vindex and The Defeat of The Magian* section of *The Mythos of Vindex*, op.cit.

{10} *Why We Must Return To The Land*, 2001, <https://web.archive.org/web/20081120084251/http://www.cosmicbeing.info/wayoftheland.html>

{11} Maiken Umbach and Mathew Humphrey, *Authenticity: The Cultural History of a Political Concept*, Palgrave Macmillan, 2018

{12} *A Fine Day in Middle June*, included in *Letters From An English Farm*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-farm-letters.pdf>

{13} *Selected National Socialist Writings Of David Myatt*, 2016, <https://archive.org/download/myatt-ns-writings/myatt-ns-writings.pdf>

{14} *Ethical National-Socialism: A Collection of Essays*, 2009, <https://cosmicreich.wordpress.com/wp-content/uploads/2011/03/ethical-ns.pdf>

{15} Letter to Rachael Stirling, 2002. Quoted, without citing the source, in *Concerning The Vindex Mythos*, included in *Essays Regarding The Vindex Mythos*, op.cit.

{16} *What is Reichsfolk?* Included in *Ethical National-Socialism: A Collection of Essays*, op.cit.

{17} qv. *The Imagined Emotionology Of Mr Henry*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/imagined-motionology-dmyatt-parts1-and-2.pdf>

{18} qv. Appendix One, Abstractions And Ontology, of *The Imagined Emotionology Of Mr Henry*, op.cit.



An Establishment Orthodoxy

A recently republished item by one of the many 'policy groups' dealing with 'extremism and funded by agencies or departments of Western governments and/or by multinational corporations such as Microsoft, contained a section about David Myatt. The item was in the Order of Nine Angles (ONA, O9A) part of *Mapping Militant Organizations* and originally dated from 2022, with the policy group in question, Mapping Militants Project, (MMP) largely funded by the US Department of Defence.

The item will be examined here since it adheres to and propagates and is an example of what since 2018 has become the Establishment orthodoxy about Myatt as evident (i) in other items by such policy groups with sections on the O9A such as the Counter Extremism Project, the Institute for Strategic Dialogue, and the Combating Terrorism Center, and (ii) in the article about Myatt in the tertiary internet-based source known as 'wikipedia' used by millions of people a day when they seek information in English and many other languages about a person.

The section about Myatt by the MMP gives the appearance of being well-researched since it contains multiple citations, which section, together with the numbered citations (not referenced here) reads:

David Myatt ("Anton Long" or "Abdul Aziz ibn Myatt"): While the origins of O9A are uncertain, scholars believe that David Myatt, a British far-right extremist, founded the group in the 1970s under the pseudonym "Anton Long." [26] Although Myatt denies being connected to the group, textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim. [27] Given O9A's non-hierarchical structure, it is difficult to determine the extent to which Myatt has controlled the group. Still, scholars generally agree that Myatt has served as "the driving force behind the ONA, and the principal author of most of the Order's texts." [28]

In 1969, while in high school, Myatt joined Colin Jordan's Nationalist Socialist Movement (NSM), a neo-Nazi organization that later came to be known as the British Movement (BM). [29] Myatt served as a bodyguard for Jordan during his rallies for several years before leaving to form his own extremist group called the National Democratic Freedom Movement (NDFM). [30] In addition to NDFM, Myatt also "became involved in paramilitary clandestine violent neo-Nazi groups between the 1970s and 1990s, such as Column 88 and Combat 18, in which he took over leadership positions." [31] During that same period, Myatt founded O9A and produced many of the group's foundational texts. [32] In 1998, Myatt converted to Islam and changed his name to Abdul Aziz ibn Myatt. [33] Jacob Senholt characterized Myatt's radical ideological shift as "part of a 'satanic' game of 'sinister dialectics.'" [34] Over a decade later, in 2010, Myatt announced that he had rejected Islam along with all extremist ideologies. [35] In 2021, Myatt was listed by the Counter Extremism Project as one of the world's 20 most dangerous extremists. [36]

However, on examination the citations are to secondary or tertiary sources, not to scholarly works which present evidence based on primary sources. {1}

A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

Senholt

In relation to Myatt, the citation is to Senholt's chapter in the 2012 book *The Devil's Party: Satanism in Modernity* with the MMP item stating that "textual evidence analyzed by the religious studies scholar Jacob Senholt refutes this claim" of denial by Myatt. However, a critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in 2012:

"As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {2}

Senholt also claims that Myatt's diverse and eclectic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 ONA text, Senholt cites three which he claims Myatt has undertaken: (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical

revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatric life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {3}

Furthermore, the MMP, as is common in such items about Myatt by policy groups, fails to mention or cite Myatt's response, such as his 2012 refutation of the claims made by Senholt, which mention of Myatt's 'side of the story' would be the neutral, the fair, thing to do.

I shall therefore, for balance, quote, *sans* the included footnotes, from that 20-page 2012 text, {2}

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

(1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

" In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the *raisons d'etat* of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]

I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.

This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then *The White Wolves* (c. 1993), and finally the *Aryan Resistance Movement* aka Aryan Liberation Army [qv. Part Five for details].

However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation *Cosmic Reich* by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as *The Lamp of Thoth*, and the early version of *Copula cum Daemone* (which in fact was about the birth of Adolf Hitler). One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

(2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

"It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility*.

(3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

(4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

(5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

(6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that *some* of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Goodrick-Clarke

The citation is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt's

activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992 typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {4} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, the 2022 MMP item, as is common in such items about Myatt by policy groups, fails to mention or cite the 2013 text *A Skeptic Reviews Diablerie* which examines *Diablerie* in detail in the *Content and Style*, the *Errors and Omissions* and the *Motive and Author* sections, writing that it is difficult to:

conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text *Diablerie* – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called." Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of *Diablerie* is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in *Diablerie*? Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane – could have come up with a better characterization of Anton Long. {5}

The author concludes that their

"conjecture is that *Diablerie* was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of *Fenrir*, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigine

The citation is to the 2016 book *Satanism: A Social History* in which Introvigine commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigine neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, In scholarly terms, the author(s) of the MMP report, by citing Senholt and Goodrick-Clarke and Introvigine, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

"citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." {6}

Myatt also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

"the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertise is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion.

A Critical Analysis: Koehler

Two references in the MMP item are to a few pages about Myatt in a 2023 book by David Koehler titled *From Traitor to Zealot*. {7} In those pages Koehler claimed, among other things, that Myatt authored "the right-wing terrorist manual" *A Practical Guide to the Strategy and Tactics of Revolution*, which allegedly influenced Copeland who was described in the media as the 'London nail-bomber'.

However, Myatt did author a booklet titled *The Strategy and Tactics of Achieving Power - How To Create a NS*

Revolution as listed in a 1997 edition of George Diet's *Liberty Bell* magazine:

The National-Socialist Writings of D. Myatt

I: Thormynd Press National-Socialist Series.
Volume I National-Socialism: Principles and Ideals.
Volume II The Truth About National-Socialism and Adolf Hitler.
Volume III Honour, Loyalty and Duty: An Introduction to National-Socialism.
Volume IV The Nobility of National-Socialism.
Volume V The Wisdom of National-Socialism.
Volume VI The Galactic Empire: National-Socialism and the Conquest of the Final Frontier.
Volume VII The Numinosity of National-Socialism.
Volume VIII The Enlightenment of National-Socialism.

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Volume IX The Religion of National-Socialism
Volume X The Divine Revelation of Adolf Hitler
Volume XI The Revolutionary Holy War of National-Socialism
Volume XII National-Socialism, Morality and Justice
Volume XIII The Aryan Warrior: Brief Guidelines for the National-Socialist Revolutionary
Volume XIV Vision of a Future Golden Age: National-Socialism and the Importance of Honour
Volume XV Future Reich: National-Socialism, Order and the Triumph of Individual Will

II: Reichsfolk Aryan Culture Series
Volume I Aryan Freedom — Heretical Essays in Praise of Aryan Culture
Volume II National-Socialism, Aryan Culture and Aryan Freedom

III: Reichsfolk Aryan Revolution Series
Volume I Essays in Aryan Revolution
Volume II The Strategy and Tactics of Achieving Power — How To Create a NS Revolution
Volume III The Fight for Aryan Freedom
Volume IV Our Revolutionary Task

IV: General
* What Is Our Life For? A National-Socialist Answer
* Occultism and National-Socialism.
* The Aryan Way
* The Essential Guide to Aryan Living
* A Guide to the Aryan Religion of National-Socialism

That booklet, the title sometimes shortened to *Strategy and Tactics of Revolution*, had the subtitle *Armed Insurrection, Leaderless Resistance, or a Legal Movement*. It was misleadingly referred to, by others and published as, *A Practical Guide to The Strategy and Tactics of Revolution*.

It was not a 'terrorist manual' dealing as it did with questions relating to, as the subtitle suggested, insurrection, leaderless resistance, and legality. The 'terrorist manual' commonly and incorrectly attributed to Myatt, and said to have inspired Copeland, was *A Practical Guide to Aryan Revolution*, whose "contents provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement." {8} It was copy of that text which British Police found in Copeland's flat following his arrest. {9}

That document was and is incorrectly attributed Myatt because there are no primary sources which confirm such authorship, with primary sources revealing that following Myatt's arrest in 1998 by the British Police they and other government agencies domestic and foreign failed to find such evidence.

In early 1998 Myatt was arrested at his village home near Malvern by Detectives from SO12 (Special Branch) of Scotland Yard as part of Operation Periphery which had been set up to investigate him in relation to incitement to racial hatred and conspiracy and incitement to murder. The Police spent seven hours searching Myatt's four-bedroom detached home where he lived with his wife and family, and seized and removed his computers and files. Myatt was taken to Malvern Police station and interviewed several times. He was later bailed with one of his bail conditions being to attend further interviews with officers from SO12 at Charing Cross Police station in London.

Following Myatt's arrest, SO12, in conjunction with British security services and overseas agencies such as the Canadian police, spent three years trying to find evidence. In 1999 following the London nail-bombings and the arrest of Copeland the investigation was widened and included Detectives from the then Anti-Terrorist Branch (SO13) who interviewed Myatt about Copeland. They failed to find any evidence that Myatt had any contact with or had influenced Copeland.

Thus, despite the three-year long investigation involving multiple law enforcement agencies in the United Kingdom and abroad the Police and forensic teams, who investigated his computers and files, failed to find any evidence regarding that 'terrorist manual' and in the Summer of 2001 Myatt was released from his bail.

The primary sources in this respect include custody records in Malvern Police station, interviews with the Police officers involved, taped interviews by SO12 with Myatt in Malvern and Charing Cross Police stations, records at Charing Cross Police station, and SO12, SO13, and MI5 files.

In another *faux pas* Koehler confuses Myatt's fiancée Francis, who committed suicide in 2006, with Myatt's second wife who died of cancer in 1993.

In addition, when Myatt was asked in 2021 if he agreed with Koehler's assumption that he was "driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy", Myatt said that did not agree because:

"during my National-Socialist decades I was driven by a somewhat fanatical desire to not only propagate

what I then believed National-Socialism to be - an honourable, noble, way of life, a practical presencing of the numinous - but also to recruit people to that cause in the hope of creating a National-Socialist society in the land of my ancestors [...] During my years as a Muslim I nurtured a similar desire to propagate what I then believed the Muslim way of life to be: which again was an honourable, noble, way of life, and a practical presencing of the numinous.

There was thus no search for 'meaning and purpose' because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National- Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." {10}

Thus while Koehler does use a primary source, Myatt's *Myngath*, {11} his lack of detailed scholarly research using primary sources (which should have included an interview with the still living David Myatt) is evident in his errors, and in using, in reference to Myatt, secondary sources, such as a 2006 book by Professor Michael and a 2000 book by Kaplan, and who thus, like Introvigne and Senholt, committed the fallacy of appeal to authority.

There is also Koehler's somewhat pejorative and rather unscholarly use of expressions such as "he claims", "according to his storyline," his "side-switching storyline", and "according to his narrative".

A Critical Analysis: Assumption About A Citation

The other citation in the section about Myatt in the MMP item is to the book *Mysticism in the 21st Century* by Connell Monette and appears alongside the previously mentioned work by Goodrick-Clarke. It refers to the claim that "Myatt founded O9A and produced many of the group's foundational texts."

However, while such a claim is made by Goodrick-Clarke, for example in stating that "Between 1976 and the early 1990s, Myatt wrote more than ten O9A ritual books, including *The Black Books of Satan*, *The Deofel Quartet*, *Naos*," Monette in contrast has "Anton Long has continued as the driving force behind the O9A, and the principal author of most of the Order's texts."

It is thus obvious that for whatever reason Goodrick-Clarke writes 'Myatt' when the author of various O9A texts, correctly given by Monette, is or should be attributed to 'Anton Long', with the author(s) of the MMP item erroneously following the misattribution of Goodrick-Clarke.

In addition, Goodrick-Clarke attributed O9A works such as *Hostia* to Myatt when a critical analysis of that work reveals that it is not, as many have claimed, written solely by 'Anton Long' but by several other authors. {12}

As the authoress of that analyses concluded:

- (i) *Hostia* was not authored by Anton Long;
- (ii) *Hostia* was not 'authorized' by either Anton Long or by the Order of Nine Angles/O9A/ONA;
- (iii) *Hostia* is not representative of "the esoteric philosophy of Anton Long", aka the Order of Nine Angles, which philosophy is only represented in its original form in the writings published under the name of Anton Long between 1976 and 2012;
- (iv) *Hostia* is not representative of the O9A subculture which developed from that philosophy;
- (v) the primary source for the contents of *Hostia* are the three un-redacted printed and spiral bound versions of which 63 copies were published in 1992 with only a single copy of volume one currently publicly available at General Reference Collection RG.2021.b.17 in the British Library in London.

Conclusion

To date, there are no scholarly and comprehensive works, based entirely on primary sources, concerning the life and writings of David Myatt. Such primary sources would include his published poetry, memoirs such as his *Myngath* {11} and *Ethos of Extremism*, {13} and interviews {10} and other material, such as *The Numinous Way Of Pathei-Mathos*, published on his website {14} and blog. {15}

What has therefore been written and transmitted by various mediums about Myatt should be regarded at best as unreliable and at worst as propaganda designed and distributed for political or other reasons. That Myatt in such unreliable and/or propagandistic works is invariably connected, without evidential facts, with the O9A has thus, and successfully, diverted attention from his post-2011 philosophy of pathei-mathos and his other works such as his translation of and commentary on tractates of the *Corpus Hermeticum* {16} and his *Understanding And Rejecting Extremism*. {17}

As Myatt wrote in his 2012 *A Matter Of Honour*:

[A]re those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? Are they aware of my voluminous recent writings regarding my philosophy of pathei-mathos and those regarding my extremist past and my rejection of extremism? Are they open to the possibility of my change and reformation? Or will they

continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?

More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways? Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police. {2}

Selann Ibotæ
2024, v.1.03

{1} "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources." Myatt, *Research, Primary Sources, And Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

{2} *A Matter Of Honour*, <https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf>

{3} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

"nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]

Some suggested Insight Rôles are:

- § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
- § Join the Police or one of the armed forces and live the active life that such a profession entails.
- § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
- § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
- § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

<https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf>

{4} General Reference Collection Cup.711/742, BNB GB9219567

{5} The text is included in *Diablerie: A Forgery?* at <https://archive.org/download/a-forgery/a-forgery.pdf>

{6} Myatt, *Research, Primary Sources, And Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf>

{7} *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*, Cambridge University Press, 2021. pp.153-163.

{8} Michael Whine, *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{9} Copsey & Worley, *Tomorrow Belongs to Us: The British Far Right since 1967*. Routledge, 2017, p.156.

{10} *Three Interviews*, <https://www.davidmyatt.info/dm-three-interviews.pdf>

{11} <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf>

{12} *Hostia: History, Authorship, And The O9A*, <https://web.archive.org/web/20230725221918/https://theo9away.files.wordpress.com/2022/07/o9a-hostia-overview-v1.pdf>

{13} <https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf>

{14} <https://web.archive.org/web/20231204165611/https://www.davidmyatt.info/>

{15} <https://davidmyatt.wordpress.com/>

{16} <https://web.archive.org/web/20240112161146/https://www.davidmyatt.info/myatt-eight-tractates-print.pdf>

{17} <https://web.archive.org/web/20240123141514/https://www.davidmyatt.info/david-myatt-rejecting-extremism.pdf>

Research, Primary Sources, And Pathei-Mathos

A rather neglected aspect of my weltanschauung of pathei-mathos derives from the second of the seven axioms that form its foundations, which axiom is that the knowing, the perception of a personal pathei-mathos is

"different from and supplementary to that acquired by means of the Aristotelian essentials of conventional philosophy and experimental science and thus enables us to better understand Phainómenon, ourselves, and other living beings." ¹

Appendix VII, *Glossary of The Philosophy of Pathei-Mathos*, of *The Numinous Way of Pathei-Mathos* enumerate these essentials:

- (i) Reality (existence) exists independently of us and our consciousness, and thus independent of our senses;
- (ii) our limited understanding of this independent 'external world' depends for the most part upon our senses, our faculties – that is, on what we can see, hear or touch; on what we can observe or come to know via our senses;
- (iii) logical argument, or reason, is perhaps the most important means to knowledge and understanding of and about this 'external world';
- (iv) the cosmos (existence) is, of itself, a reasoned order subject to rational laws.

In addition such essentials now include Isaac Newton's first Rules of Reasoning which is that

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances. To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and aspects not the pomp of superfluous causes."

Hence why it is often considered that there are five Aristotelian Essentials.

Experimental science seeks to explain the natural world – the phenomenal world – by means of direct, personal observation of it, and by making deductions, and formulating hypothesis, based on such direct observation.

The philosophy of pathei-mathos adds the faculty of empathy - and the knowing so provided by empathy - to these essentials. Part of the knowing that empathy reveals, or can reveal, concerns the nature of Being, of beings, and of Time. ¹

Context

In the 2012 text *A Matter of Honour* I mentioned primary, secondary and tertiary sources, ² and the logical fallacy of incomplete evidence and expressed the view that the criteria of scholarship

"is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas." ³

In the same work I also mentioned knowledge and that

"those who use [the] Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (i) a reasoned, balanced, and thus ethical, judgement; (ii) the empathy of manifold direct personal contacts; and (ii) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information."

In *A May Day Interview* (2024) I expressed the perhaps elitist view that if such types who use the Media, and/or unscholarly books/essays, as sources

"had received in their youth a 'classical education', a learning of Ancient Greek, Latin, and a study of works such as *Hermeneutica Analytica Elenctica* and Euclid's Στοιχεῖα, they would not commit such errors [of reasoning]. Personally, I well remember the joy I had as a schoolboy in reading the set text *The Elements of Euclid For The Use of Schools and Colleges*, and in solving the geometrical problems we were given based on that text." ⁴

Thus I regarded and regard reason, logical reasoning, and scholarship using primary sources, as essential human virtues.

Primary Sources And Fallacies Of Reasoning

Some of the textbooks read in the late 1960 when in the Sixth Form included now almost forgotten works such as *Elementary Lessons in Logic* by W. Stanley Jevons (1889 edition) and *Logic* by Richard F. Clarke, SJ, which was part of the nineteenth century *Manuals Of Catholic Philosophy* series.

These books led the reader through the basics of classical logic and helpfully gave and explained fallacies of reasoning such as fallacies *extra dictionem* and common fallacies such as the now pervasive *argumentum ad hominem* and *argumentum ad verecundiam*, the appeal to authority.

What is noticeable is that in recent decades there have been attempts to redefine certain fallacies, an example being the appeal to authority, which is citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one.

In the matter of the fallacy of appeal to authority the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.

This presumption regarding expert knowledge or expertise is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion.

David Myatt
June 23rd 2024

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1. *The Way Of Pathei-Mathos*, Part Two of *The Numinous Way of Pathei-Mathos*, <https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

2. Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources.

3. *A Matter of Honour*, <https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf>

4. *A May Day Interview*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/05/davidmyatt-may-day-interview.pdf>